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Cover: Ishwarswaroop Swami Lakshmanjoo in a reflective mood

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From the Chief Editor

After a long spell of cessation of publication, Malini will be again in the hands of the readers who must all be wondering what happened to the only journal on Kashmir Shaivite spirituality towards which their minds were oriented. The hiatus was caused by some managerial and administrative problems which seemed to be intractable but have now been sorted out due to the Trust's resolve to put all past inadequacies and inertia behind and dynamically serve the objectives laid down for it by Ishwarswaroop Swami Lakshamanjoo Maharaj himself. Swamiji's greatest mission in life, as we know, was to create extensive awareness about the salience of the Trika system of philosophical thought and spiritual practice for the benefit of the present day conflicttorn world. And with the Trust pulling up its socks and deciding to make Malini a most effective medium for disseminating knowledge about different aspects of Kashmir Shaivism and its principles as explained, elucidated and interpreted by Swamiji Maharaj, it was but a natural corollary that the whole logistics of the journal's publication should be changed to suit the new exigencies.

Consequently, a new eleven-member Editorial Advisory Board has been set up, headed by the eminent scholar Dr. Navjivan Rastogi, which will monitor the standard of the journal and guide on matters of editorial policy. A new three-member editorial team has also been constituted with a Chief Editor to determine areas of thrust and to give a final shape to journal's content and layout, with a supportive managerial structure set-up to take care of the aspects of printing, publication, circulation, advertisements, financial management etc. On the editorial side, the focus will be on presenting a fare that will cater to the intellectual and spiritual needs of the mature and initiated reader on the one hand and on making comprehensible for the lay but interested reader the foundational core of Kashmir Shaivite thought and practice on the other through lucid write-ups in modern idiom. The new Malini shall also devote an exclusive section to the writings and expositions of Ishwarswaroop Swami Lakshmanjoo so that devotees and aspirants can gather the fragrance of his elevated and enlightening teachings.

One of the reasons of the ignorance that still prevails in a large mass of common Kashmiris about practical aspects of the Kashmir Shaiva system of worship is the drift that has taken place in the recent years towards "non-native faith anchors", particularly among women who have otherwise been the mainstay of the native structures of faith and devotion. An effort shall be made through Malini to "reclaim them" to their native way of worship and sadhana, in the non-dual Shaivite tradition. Malini shall also endeavour to draw the younger generation into the orbit of "Shaivite spiritual learning" and to make literature related to its history, philosophy and basic tenets available to them in a language they can easily comprehend.

With the contextual parameters defined and determined in this manner, we offer the present issue as a curtain raiser to what is to be unfolded in the subsequent issues. It is a new-look Malini beginning with Ishwarswaroop Swamiji's serialized commentary on one of the most beautiful Shaiva works of devotional poetry, the Stavachintamani of the great Shaiva master of the 9th century, Bhattanarayana. It also contains the transcript of Swamiji's historical interview to Radio Kashmir aired in 1977 in which he has answered some of the most basic questions a layman can ask about the philosophy and practice of Trika Shaivism in his own inimitable manner with candour. We have an enlightening article by one of the leading American disciples of Swamiji, John Hughes, which seeks to "introduce the extraordinary soteriology of Kashmir Shaivism", dwelling on the concept of moksha in this philosophical system and the means of its achievement. Then we have Dr. Jagir Singh, a leading scholar well known to the readers of Malini, telling us in Hindi about "matrika shakti" or the phonemic energy and how it impacts life. There is also Mark S. G. Dyczkowski sharing with us his insights into the mysteries of egoity in the second part of his brilliant article entitled 'Self-awareness and Egoity'.

We hope all this rich fare will stimulate the readers' interest and whet their appetite for what is to follow in the coming issues. In fact being the only journal of its kind on Kashmir Shaivism, the importance of Malini's role in creating a high level of awareness about it can never be overstated.

Jai Gurudev!

मुख्य संपादक की ओर से

एक लंबे समय के लिए प्रकाशन स्थगित रहने के बाद 'मालिनी' अब फिर पाठकों के होगी जो यह सोचकर आश्चर्य कर रहे होंगे कि कश्मीरी दर्शन और अध्यात्म पर केंद्रित एकमात्र पत्रिका हाथों में, जिसकी ओर वे मन से आकर्षित थे, का क्या हुआ। पत्रिका के यतिभंग की यह स्थिति कुछ एक प्रबंधकीय और प्रशासकीय समस्याओं के कारण उत्पन्न हुई, जिन से अब निबट लिया गया है, और ईश्वर आश्रम ट्रस्ट के इस संकल्प के बाद सभी पुरानी अक्षमताओं और निश्चेष्टता को पीछे छोड़कर वह उन उद्देश्यों की पूर्ति के लिए पूरी गतिशीलता के साथ सक्रिय होगा जो स्वयं ईश्वरस्वरूप स्वामी लक्ष्मण जू ने उसके सामने रखे थे। जैसा कि हम जानते हैं, स्वामी जी के जीवन भर का लक्ष्य था कश्मीर की त्रिक दार्शनिक पद्धति के प्रति अधिकाधिक संचेतना उत्पन्न करना ताकि आज के संघर्षग्रस्त विश्व को लाभ हो सके। यह निश्चय कर लिया गया है कि 'मालिनी' के माध्यम से कश्मीर शैव मत के विभिन्न पक्षों के बारे में ज्ञान का प्रसार किया जाए। इसके एक स्वाभाविक परिणाम के रूप में पत्रिका के प्रकाशन की सारी व्यवस्था को वर्तमान आवश्यकताओं के अनुरूप बदल डालने का भी निश्चय किया गया है।

इसी निर्णय के अनुसार सुप्रसिद्ध विद्वान डॉ० नवजीवन रस्तोगी की अध्यक्षता में एक ग्यारह–सदस्यीय संपादकीय परामर्श मंडल को रूप दिया गया है जिसका कार्य पत्रिका के स्तर पर दृष्टि बनाए रखने के साथ–साथ संपादकीय नीति संबन्धी विषयों पर मार्गदर्शन करना होगा। संपादन संबन्धी उत्तरदायित्वों का निर्वाह करने के लिए एक तीन–सदस्यीय संपादक मंडल का भी गठन कर लिया गया है। यह संपादक मंडल एक मुख्य–संपादक की देख–रेख में कार्य करेगा। जिस पर केंद्रीय महत्व के विषय–क्षेत्रों का निर्धारण करने से लेकर सज्जा तक पत्रिका को अंतिम रूप देने का उत्तरदायित्व होगा। प्रबंधन के एक सहायक ढांचे को खड़ा कर लिया गया है जो मुद्रण, वितरण, विज्ञापन, वित्तीय व्यवस्था आदि पक्षों की ओर ध्यान देगा।

जहां तक संपादकीय नीति का संबंध है, एक ओर परिपक्व और दीक्षित पाठकों की आध्यात्मिक आवश्यकताओं को ध्यान के केंद्र में रखा जायेगा तो दूसरी ओर एक साधारण किंतु जिज्ञासु पाठक के लिए सरल भाषा और आधुनिक मुहावरे में ऐसी सामग्री प्रस्तुत करने का प्रयास किया जाएगा जिससे शैव दर्शन और साधना के सूक्ष्म विचार–सूत्र उसके लिए बोधगम्य हो सकें। 'मालिनी' के इस नए रूप में ईश्वरस्वरूप स्वामी लक्ष्मण जू के विचारों–व्याख्याओं का एक विशिष्ट स्थान रहेगा ताकि श्रद्धालु पाठक और अनुयायी भक्त उनके पावन वचनों की मधुर सुगंध बटोर सकें।

कश्मीर शैव मत में भक्ति के स्वरूप और साधना की परंपरा के विषय में आज भी सामान्य जनों में अज्ञान की स्थिति बनी हुई है। यह एक कारण है कि पिछले कुछ वर्षों में उनमें आस्था के अन्य स्थानिक आधारों के प्रति झुकाव बढ़ा है, विशेषकर महिलाओं में जो शताब्दियों से स्वयं स्थानीय पूजा–पद्धति की मूलाधार रही हैं। 'मालिनी' इस दिशा में प्रयत्नशील रहेगी कि वे पूजा के स्थानिक शैव–स्रोतों की ओर लौट आएं। इसके साथ ही 'मालिनी' युवा पीढ़ी को शैव दर्शन की ज्ञान–परंपरा की कक्षा की ओर आकर्षित करने के कार्य में जुटेगी और उनके लिए इस मत के इतिहास, मूल अवधारणाओं और साधना मार्ग से संबन्धित साहित्य को सरल भाषा में उनकी पहुँच में लाने के लिए भी प्रयासरत रहेगी।

इस प्रकार सांदर्भिक प्रतिमानों के निर्धारित और परिभाषित हो जाने के बाद इस अंक को हम उसकी एक पूर्व– झाँकी के रूप में प्रस्तुत कर रहे हैं जो आगामी अंकों में अपेक्षित है। अंक का आरंभ हो रहा है ६वीं शताब्दी के शैवाचार्य और कवि भट्ट नारायण कृत स्तवचिंतामणि पर की गई स्वामी लक्ष्मण जू की व्याख्या से। इस अंक में १६७७ में रेडियो कश्मीर से प्रसारित स्वामी जी की यह ऐतिहासिक भेंट भी दी जा रही है जिसमें उन्होंने अपने विशिष्ट ढंग से कश्मीरी शैव दर्शन के सैद्धांतिक और व्यावहारिक पक्षों से संबंधित लगभग उन सभी प्रश्नों के उत्तर दिए हैं जो एक सामान्य जन पूछ सकता है। इस अंक की एक और विशेषता स्वामी जी के प्रमुख अमरीकी शिष्य जॉन ह्यूज़ के कश्मीर शैव दर्शन में मुक्ति की अवधारणा और उसके उपायों पर एक महत्वपूर्ण लेख है। हिंदी में मालिनी के पाठकों के सुपरिचित विद्वान डॉ० जागीर सिंह का "मातृका शक्ति और उसका मानव जीवन पर प्रभाव" शीर्षक से एक लेख है।

हमारी पूरी आशा है कि यह अंक पाठकों के लिए बौद्धिक दृष्टि से विचारोत्तेजक और रोचक होगा। कश्मीरी शैव दर्शन संबंधी एक मात्र पत्रिका होने के नाते 'मालिनी' का जो महत्व है उसमें अतिरंजना के लिए कोई स्थान नहीं हो सकता।

जय गुरुदेव!

Śiva Sūtras

with commentary by

Ishwarswaroop Swami Lakshmanjoo



Revealed to the Sage Vasugupta, the Shiva Sutras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sutras unfolds their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.

Third Awakening

Sūtras 3.42 — 3.45

3.42 bhūtakañcukī tadā vimukto bhūyaḥ patisamaḥ paraḥ

For him, the five elements are only coverings.
At that very moment, he is absolutely liberated, supreme and just like Śiva.

In this sūtra, he is said to be bhūtakañcukī– covered by the five elements. This means he maintains his physical frame externally and not in his internal consciousness. From the point of view of his internal consciousness, he is above the physical body. He does not insert ego or I-consciousness into the physical body nor does he say, "I am this body." He thinks, "This body is the frame, let it remain like this, what do I care?"

He is absolutely liberated from the misery of repeated births and deaths (vimuktaḥ). He is supreme (paraḥ) and just like Lord Śiva (patisamaḥ). And as I explained earlier,[1] when he leaves this physical frame, he becomes one with Lord Śiva.

In this sūtra, the Sanskrit word tadā (then) means "when all desires disappear in him." This is the destruction of the state of the individual. This takes place when the attachment of his I-consciousness to his physical body disappears. When this occurs, he is said to be bhūtakañcukī, "covered by the five elements," not bhutadhārin, "holding the five elements." The person who is covered by the five elements (bhūtakañcuki) thinks, "I can take off this physical body at any time I like." This body is just a case covering him. He does not insert his I-consciousness into that

body, which covers him, so he is absolutely free from that covering. As such, he is completely liberated (vimuktaḥ). He actually is just like Lord Śiva. He is supreme.

For him, this physical frame is like a different covering, such as a blanket. Limited beings (jīva) insert I-consciousness into their physical bodies thinking, "this is my body, I am this body." When they go to the doctor, they say, "Please check my pulse." In fact, they have no pulse. In the true sense, the pulse is the pulse of the body. But they say to the doctor, "Please check my pulse. I don't feel well." Actually, it is the body that is unwell; they are always the same.

And, so, he is said to be absolutely liberated (vimuktaḥ), one with nirvāṇa (blowing out or extinguishing). He is said to be exactly the same as Lord Śiva. Having entered into the state of supreme God-consciousness, he is supreme, full, and complete.

In sūtra 26 of this Third Awakening, it was explained that his body is just like a sheath, the casing for a sword (śarīravṛttirvratam). This yogi does not infuse his I-consciousness into that sheath. Like the sword, he remains separate from the sheath.

It is said in Kularatnamālā Tantra:

When a supreme master reveals to him the ultimate reality. then, from that very moment, he is said to be absolutely liberated. For him, the remaining portion of his life is just like a machine. (Kularatnamālā Tantra)

After he is liberated, he lives in his body, which is just like a machine, without any awareness of that living. He is eternally centered in his God-consciousness.

What can we say about that wise person who is established for only one second in that supreme Brahman? He becomes liberated and he liberates the whole universe.

It is also said in the Netra Tantra:

If one realizes the state of supreme God consciousness for only a fraction of the time it takes to blink one's eyes, then from that very moment, he is said to be completely liberated and will not come again into this world. (Netra Tantra 8.8)

In Kulasāra Śastra it is also said,

O beautiful Goddess, the glory and greatness of the real nature of God consciousness is a wonder. If the word of that real nature of God consciousness travels only in sound from one ear to another, not in actual existence, then when the sound of that word has entered the other ear, that word will liberate him instantaneously. This is the greatness of that supreme state of God consciousness. (Kulasāra Śastrā)

In previous sūtras, the author explained how this yogī was covered by the five elements. These five elements are not the elements of ignorance deha kañcukatād, deha, prāṇa, puryaṣṭaka, and śūnya; they are the five elements of the elementary world (pañca mahābhūtas). And so it is that this body, covered with these five elements, does not produce fruit. So, what causes this covering of five elements to continue to exist after he has realized the real truth of his being? Why is it that this fivefold covering does not instantaneously disappear at the time of the realization of one's own reality of being? To this question, he answers,

3.43 naisargikaḥ prāṇasambandhaḥ//

This connection with breathing in and breathing out is his nature.

Upon returning from the eternal state of God-consciousness the connection with breathing in and breathing out occurs naturally. It is his nature to travel with the breathing movement. So just as soon as he descends from the state of God-consciousness he begins the journey of breathing in and breathing out. This has already been said by Kallaṭa, prāksaṁvit

prāṇe pariṇatā, "The first change of God-consciousness takes place in the breath." Therefore, as long as he continues to breathe, his body must also continue to exist so that breathing is possible. And so he maintains this body of five elements.

The word naisargikaḥ (this is his nature) explains that his connection with breath comes about due to the nature of his energy of absolute independence (svātantrya śakti), because whenever this supreme Goddess of consciousness intends to create this differentiated universe, she first creates limitation in her being by entering the state of the first breath, the breathless breath, prāṇana. When this prāṇana is existing, this body does not become lifeless and even though the body may not breathe in and out, it is not rigid. It is alive. Take your hand as an example. It is not breathing in and breathing out and yet it is not rigid. So there is the breath of life in your hand.

When a woman conceives a child in her womb, that child is initially produced with prāṇana. In that child, there is no breathing, there is only life. This breathless breath is the breath of life. At the first movement of that energy, this supreme Goddess is transformed into this kind of breath. And then that breath (prāṇana) is transformed into the second movement of breath, which is breathing in and breathing out (prāṇa). This breath of life (prāṇana) is the seed of breathing in and breathing out. And here she holds the state of limited being and then also enters into the objective field. So this attachment with the breath that appeared at the beginning is the glory of her svātantrya.

In Vajasaneya Saṁhitā, it is said:

That supreme and subtle energy is all-pervading, without impurities, always blissful, creating the entire class of energies of Lord Śiva and filled with supreme bliss. This supreme energy Mahāghoreśvarī, fearful for the ignorant, is creative for those who are blissful and destructive for those who are unaware. Mahāghoreśvarī destroys the sphere of time, which flows in three ways as idā, piṅgalā and suṣumnā, which is existing in prāṇa, apāna, and samāna[2] and which is found in present, past, and future. (Vajasaneya Saṁhitā)

This energy of Lord Śiva, which is not other than his consciousness, creates and destroys the sphere of time by entering the path of breath, and the three states of soma, sūrya, and vahni (fire). There, she first carries the three veins (nāḍi), īdā, piṅgalā, and suṣumnā[3] (trivahaṁ). And she is filled in the three states of soma nāḍi, sūrya nāḍi, and vahni nāḍi (trividhaṁ). And she carries three times, past, present, and future (tristhaṁ). Not only does she carry time, she also destroys time. She destroys time and she creates it. She creates time for those who are ignorant and destroys time for those who are elevated.

In Svacchanda Tantra, it is said:

He is manifested first in the initial movement of that breath, which is only filled with life (prāṇamayaḥ) and then in breathing in and breathing out (prāṇa), which in exhaling, creates and in inhaling, destroys. In reality, this breath is residing in the heart of beings. (Svacchanda Tantra 7.25)

This second breath (prāṇa) is represented by the Sanskrit letter "ha," which is (in Śārada script) shaped like a plough. The directing of creation and destruction is attributed to this breath. (Svacchanda Tantra 4.275)

So it is well said in the present sūtra (naisargikaḥ praṇasaṁbandhaṁ) "this connection to breath is Lord Śiva's natural way."

And so as I said earlier, Bhaṭṭakallaṭa in his book Tattvārtha Cintāmaṇi has also explained this in this sūtra:

Entering in breath (praṇa) is the first change of God consciousness. This is the initial step towards manifestation. (Tattvārtha-

cintāmaṇi)

So, although this yogī breathes in and out just like an ordinary person, yet even in breathing, he is constantly aware of the supreme state of the internal being of consciousness. This yogī is exceptional. He is beyond the state of ordinary people.

3.44 nāsikāntarmadhyasaṁyamāt, kimatra, savyāpasavyasauṣumneṣu //

If his consciousness is established in the central vein in that force, which is the energy of life (prāṇan), then he remains always the same.

For him, there is no difference in traveling in prāṇa, apāna, or suṣumnā.

If his consciousness is attached to the life force (force of kuṇḍalinī), then it does not matter to him how he journeys in this world. He may travel in any of the three veins, yet he always remains the same. He may travel in ordinary breathing in the right vein (dakṣiṇa nāḍi) or in the left vein (vāmanāḍī), or he may travel in prāṇana śakti the central vein (madhya-nāḍī). These three veins īḍa, piṅgalā, and suṣumā are predominant in all seventy-two thousand veins.[4]

In this sūtra, the word nāsikā means "that energy of breath that gives life and removes the stiffness in your body." When your body dies and you leave this physical frame, your body becomes rigid. The flexibility it used to have no longer exists. The arms and legs can no longer be easily moved. This is because the life force (prāṇaśakti) has left this body.

But for he whose consciousness is established in the center of that internal consciousness (āntarī saṁvit), and in the center of that central breath (madhyaṁ prāṇa), which is predominant in the whole of the body in each and every being, *the supreme energy of that being, who is Lord of Lords and who is one with the supreme cognition, is only the energy of awareness. It is all-knowing, all-acting, and completely glorious. (Kālikākrama)*

When he puts his consciousness into the formation of that awareness (tat saṁyamāt) by being aware in the continuity of his being, then what can we say about him? This person is established in, and glorified by, that supreme samādhi where, for him, there is no external state of dualistic consciousness (vyutthānaḥ). This is also said in Vijñānabhairava:

Subjective knowledge and objective knowledge is the same for all living beings, except there is one difference for yogis. In both kinds of knowing, yogis always remain aware. (Vijñānabhairava 106)

This is the difference between yogis and ordinary people.

Now, the author tells us what the fruit of this yoga is for such a yogi. This sūtra ends this scripture containing the theory of the Śiva Sūtras.

3.45 bhūyaḥ syātpratimīlanam //

This yogī simultaneously and repeatedly experiences the repealing state and the concealing state of the objective world.

When this universe has arisen from the state of God consciousness, then the yogī experiences the destruction of all differentiated impressions and this whole world enters into his own nature. Traveling toward the state of consciousness, it is eclipsed (nimīlana). And again, repeatedly, he feels this universe has emerged from God consciousness afresh. This is what the yogi who is established on the supreme path of yoga repeatedly experiences.

This is well said in Svacchanda Tantra:

O Goddess, there is one state which is beyond the state of unmanā, into which one should direct his consciousness. And when one's self is absolutely directed into that state, he becomes one with that state. (Svacchanda Tantra 6.332)

When fire, which has arisen from wood, has become absolutely pure, filled with glamour and shining with flames, it does not again enter into that wood. In the same way, when the self (atmā) has separated itself from the differentiated perception of the universe, it does not again get entry into that differentiated universe. (Svacchanda Tantra 10.371)

Having destroyed the impurities (mala) āṇavamala, māyīyamala and kārmamala, and become absolutely pure (nirmala), then, even though he lives in the world of impurity (mala), he does not become attached to it. (Svacchanda Tantra 10.372)

In this sutra, this word (bhūyaḥ) "repeatedly" means he gets the consciousness of world, in and out, again and again. The world appears as if it has risen inside and then it again merges in his own self. And this happens over and over again, not once, not twice, but repeatedly. This is the purpose of saying that for this yogī, the state of being Śiva is not fresh or new. It has not appeared for the first time. This state of being Śiva is already his nature.

It is only due to the energy of māyā, which causes you to be mentally inefficient, that differentiated perception arises. It is because of this you cannot hold the state of universal consciousness.

So, practicing in this way, repeatedly taking it out and then bringing it back to your own nature, is intended for knowing this very state of being.

This is the end of the Third Awakening.

(Concluded)



1. See the commentary for sutra 3.25

2. Prāṇa, apāna and samana are three of the five states of the vital life force, which are prāṇa, apana, samāna, udāna, and vyāna. Prāṇa is breathing in and out; apāna exists when you go to the bathroom and push out your excrement or urine. Samāna is the breath that keeps your nerves in tune and all vital channels in balance. Udāna is the breath used to digest food in your body. Vyāna is the breath that stimulates all this and directs it with vibrating force.

3. Iḍā, piṅgalā, and suṣumnā nāḍi are three predominant subtle veins or channels that function as "the path of breath." The first vein in the left side is called iḍā, the predominant vein on the right side is called piṅgalā, and the particular artery between these two veins is called suṣumnā. These three veins pertain to the states of perceived (prameya), perceiving (pramāṇa) and perceiver (pramātṛi). The state of the perceived (prameya) is the function of iḍā vein (nāḍi). The state of perceiving (pramāṇa) is the function of piṅgalā vein, and the state of the perceiver (pramātṛi) is the function of suṣumnā. They are represented by the moon, the sun, and fire. The moon is iḍā vein (nāḍi), the perceived (prameya). The sun is piṅgalā vein, state of perceiving (pramāṇa). Fire is suṣumnā nāḍi, the state of the perceiver (pramātṛi).

4. The first start manifestation of prāṇana, the vibrating breath of life, is cit (consciousness). The second start is spanda (vibration). The third start is prāṇa. When that movement (flux) of prāṇa (prāṇa vṛitti) enters into the grossness of a body, then it moves through the many subtle channels existing in the body. There are 72,000 principal veins and these are gross. Actually, there are more than 72,000 veins.

   In the Svacchanda Tantra, these 72,000 veins are compared to the veins in the leaf of the Chinār Tree. Just like the veins in that leaf, so also in the body of prāṇa there is only one central vein, from which are projected thousands of smaller secondary channels. As the threadlike veins in the leaf of a Palāśa tree completely pervade that leaf, so do those innumerable subtle channels completely pervade (vyāptam) this body.

Self-awareness and Egoity-II

(continued from the previous issue...)

Mark S.G. Dyczkowski

Now according to Abhinavagupta's higher hermeneutics Mātṛkācakra represents the creative aspect of pure "I" consciousness - AHAM, that, like a wheel, rotates from A to Ha and back again around the hub of bindu-M. There is no point in dealing at leangth with this highly complex symbolism here which is worked out in Abhinava's commentaries on the Parātriśikā; a few remarks will suffice. Abhinavagupta introudces his explanation of the secret the goddess seeks to know from the god in the Tantrie passage he comments, by quoting Utpaladeva as saying that: "egoity (ehambhāva) is said to be the repose the light of consciousness has within its own nature"[1]. He identifies this pure "I" consciousness with the supreme level of speech, as does Utpaladeva, and goes on to say:

"The real I-feeling is that in which, in the process of withdrawal, all external objects like jar, cloth etc., Being withdrawn from their manifoldness come to rest or final repose in their essential uninterrupted absolute (anuttara) aspect. This absolute (anuttara) aspect is the real I-feelling (ahambhava). This is a secret, a great mystery. In the process of expansion, the changeless, unsurpassable, eternal, reposeful venerable Bhairava is of the form 'A' which is the natural primal sound, the life of the entire range of letter - energies (sakalakatājālajīvana- bhūta). He, in the process of expansion, assumes the 'Ha' form (the symbol of Śakti), for expansion (visarga) is of the form 'Ha' i.e. Kuṇḍalinī Śakti and then he expands into a dot symbolizing objective phenomena (nararūpeṇa) and indicative of the entire expansion of Śakti (i.e. The entire manifestation starting with Bhairava). Similarly, the lowest part of the last phase of objective manifestation (m or nara) with its three powers (of will, knowledge and action) whose life is the trident of Parā, Parāparā and Aparā śaktis, in its return movement through its union with visarga i.e. Ha śakti, penetrates anuttara i.e. A which is its fundamental, unalterable stat .... Thus there is AHAM in expansion and MAHA-A in withdrawal."[2]

Now, while Abhinava understands the reflective awareness of "I" as being Supreme Speech which is the Heart of consciousness as already poisted by Utpaladeva, he adds that it is Mātṛkā which is the vitality of Mantra (mantravīrya). Thus he writes:

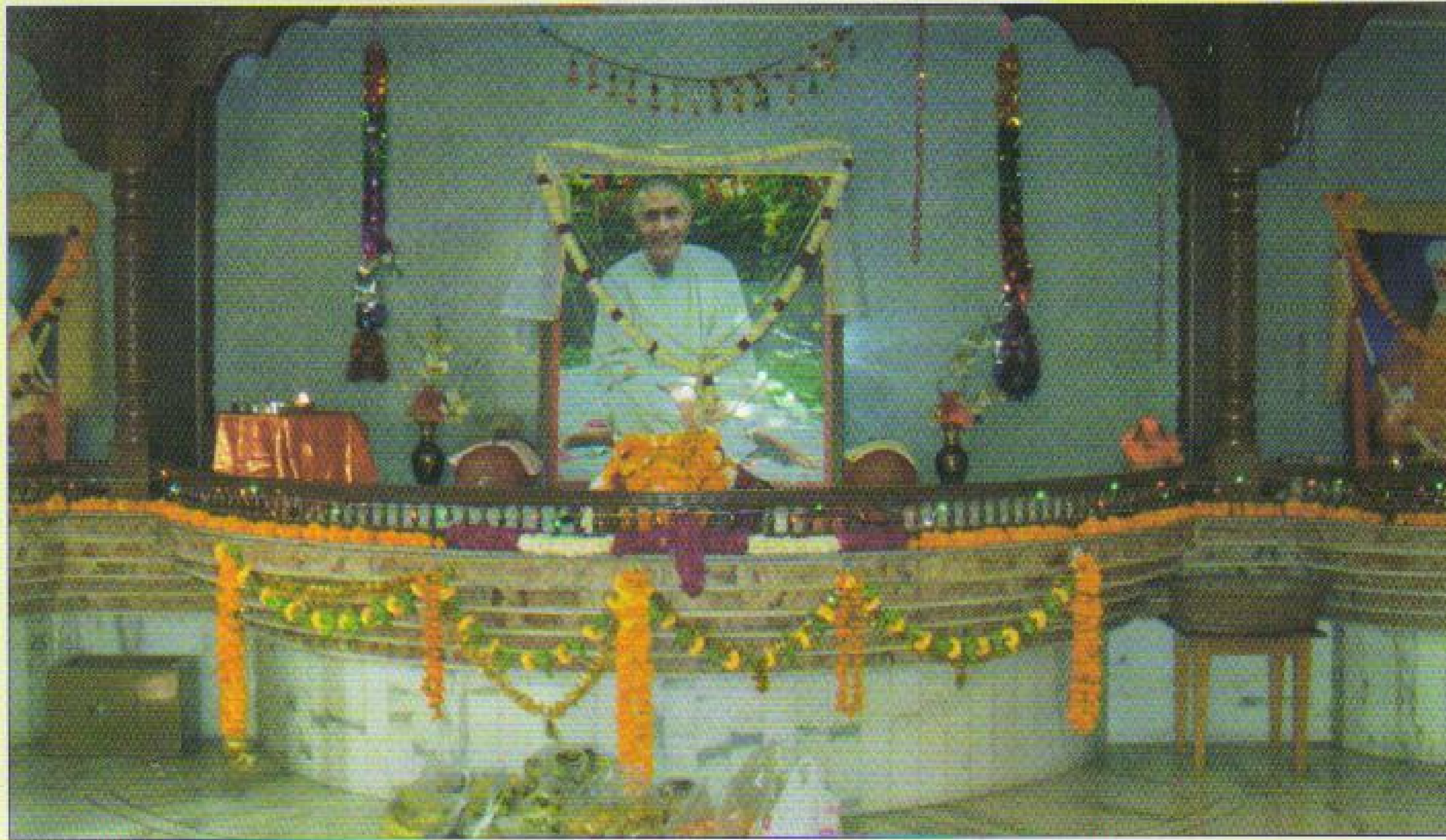
"This reflective awareness of this (Mantric) nature, uncreated and unsullied, (the Masters) call the "I" (aham). It is this indeed that is the luminosity of the light (of consciousness). This is the vitality (vīrya) and heart of all Mantras without which they would be insentient, like living beings without a heart."[3]

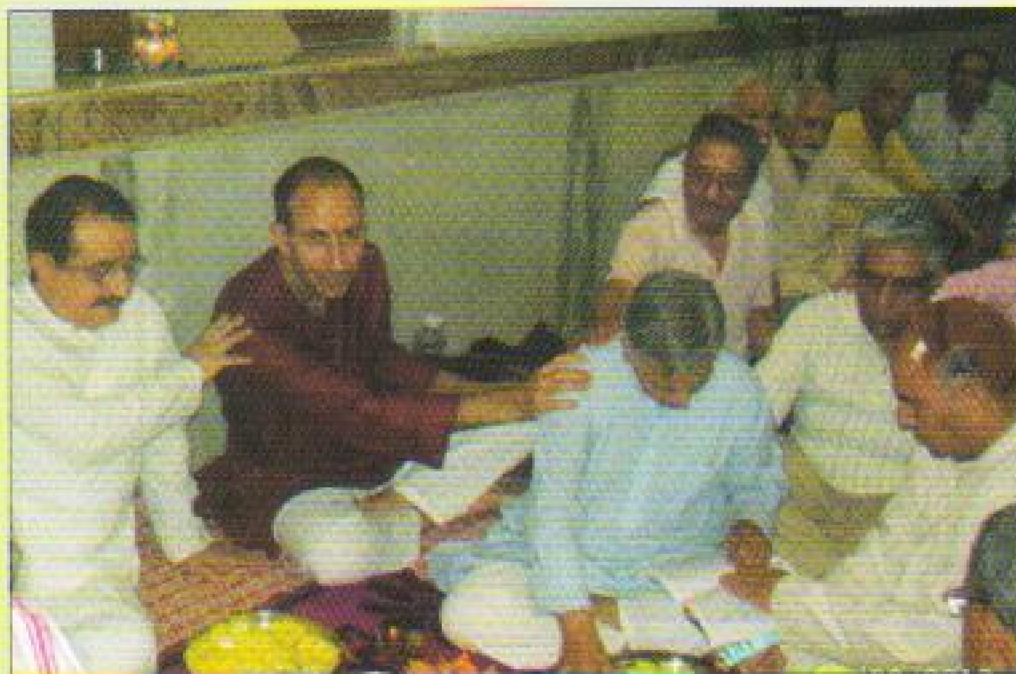
Many more observations could be made concerning how Abhinava presents the absolute ego as the highest expression of the ultimate state conceived by the Tantric traditions he considers to be those that teach the highest doctrines. Thus, he overcodes in this way the Trika conception of reality. The Trika

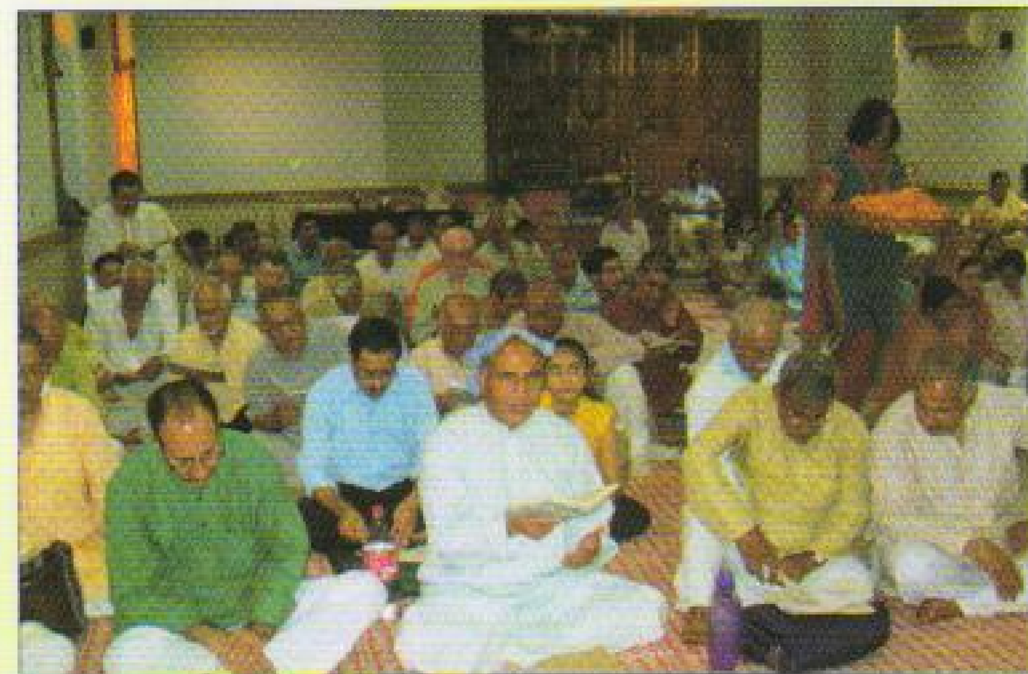
Ishwarswaroop Swami Lakshmanjoo

Janma Jayanti Celebrations - April 11, 2010

(Delhi)











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(Jammu)









(Mumbai)









teachers refer to the Siddhayogeśvarīmata as the supreme authority. Quting this text, just before the reference we have cited above, he says: "The seed here (of all things) is Kuṇḍalinī, the life-principle of the nature of consciousness. From this is born the Triad (Trika) of the Absolute - (A), the Will (I) and Expansion (U) and from this all the other letters."[4]

Now as all the other letters together constitute the fifty aspects of the reflective awareness of "I" consciousness, this, the absolute, is grounded in this way in the supreme Triad, or one of its representations, which is taken as characteristic of the Trika view of the one reality.

Further on Abhinava similarly presents the absolute ego as the ultimate reality the Krama School expounds. This is does by first declaring that Mātṛkā has a second aspect known as Mālinī. Mātṛkā reprents dynamic consciousness as perpetually creative; Mālinī represents consciousness as perpetually withdrawing into itself all differentiation to fuse it into its universal oneness. This symbolism is supported by the Tantras, but in a much grosser sense, one could say, at a lower level of self-reflection. Thus, Mātṛkācakra figures as a symbolic cosmogram in which the letters of the alphabet are collocated in their normal serial order. Mālinī is a different collocation (prastara) of the alphabet in which the order is disarranged so that the vowels, symbolizing Śakti's womb (yoni). In this way, Abhinava represents Mālinī both as the choatic pleroma into which everything is withdrawn and, at the same time, as the one reality that, fertilizing itself, is adorned with the flux of emission.[5]

Now, just as the supreme form of speech, identified with Mātṛkā, is grounded in Trika as its expansion, so Mālinī, similarly identified with Supreme Speech is said to be Kālakarṣiṇī, one of the forms of Kalı worshipped as the embodiment of the dynamic power of consciousness according to the Kālīkula, more commonly known as Krama. In this consciousness, Śakti, symbolized by the A and H of AHAM, unite. Thus Abhinava writes:

"This (i.e. The energy Mālinī) which is in reality one only, and supreme, is she who attracts time (kālakarṣiṇī) and by union with the power-holder aspect (of absolute consciousness) assumes the nature of a couple (yāmala). The reflective awareness of this (couple) is completely full "I" (consciousness) which by virtue of this freedom manifests division within its own nature. Three-fold is said to be its form when division manifests, namely, (the speech) of Vision (paśyantī), the Middle Voice (madhyamā) and gross Corporeal Speech (vaikharī)."[6]

Although the identification of Kālasamkarṣiṇı with the supreme level of speech is attested in purely Krama sources, the identification of this, the supreme energy of consciousness, with absolute egoity is not, although to Abhinavagupta this seems naturally implied. Klasaṅkarṣiṇi is the pure conscious energy which courses through subject, object and means of knowledge whilst abiding in a fourth state beyond them (turīya) which is the one reality that dynamically regenerates itself perpetually, even as its rests in its own nature. Thus is seemed naturally identifiable to him with the absolute ego and its cosmic dynamism. But even so, this identification is far from the intentions of the teachings in the original Tantric Krama sources. The Kālīkrama teaches that the ultimate state is egolessness

and that it is attained by destroying the ego. Thus Arṇasimha writes of Kālasamkarṣiṇī that She is:

"Kālikā, the one (reality Who is such) by virtue of Her being the (universal) process (of consciousness) in the form of the mistress of the wheel of the cycle (of consciousness) She shines constantly and perfectly and Her inherent attribute is egolessness (nirahamkāra-dharmiṇī)."[7]

Again, all Her powers are aspects of the Goddess, each of which is worshiped in this, the highest ritual procedure (pūjākrama) and are "emergent to withdraw (all things into undifferentiated consciousness), their forms (the reality) which is free of ego (nirahamkāravigraha)."[8]

Finally, we notice how Kṣemaraja extends his teacher's hermeneutic to his treatment of the Spanda teachings. Kṣemarāja, like his predecessor, Rājānaka Rāma, considers the true nature of the subject to be the inner light of "I" consciousness. This is the inner form of Śiva. While the outer form is perishable, the inner form is the subjective aspect which is supreme "I" consciousness for, as Kṣemarāja says, "even though the subject resides in its body, it is still identical with the Lord (who is pure I-consciousness)."[9] Kṣemarāja adds a further dimension to the notion of Spanda with respect to the commentators before him by identifying it squarely with the supreme energy of consciousness and this with Supreme Speech and the absolute ego, much as Abhinava does. Thus he says of Spanda that it is the creative autonomy or Śiva (svātantrya)[10] as "the perfect I-consciousness (of the Lord) (pūrṇāhantā) consisting of the higher power-A-and the innate power-Ha-which encompass within themselves, as in a bowl, all the letters from A to KṢ. That (*aham*) is the power of Supreme Speech which is the supreme resonance of consciousness (*paranāda*) that is ever emergent (and eternal) although unutterable. It is the great Mantra, the life of all, and successionless awareness that contains within itself the uninterrupted series of creations and destructions and encloses within itself the entire aggregate of energies that constitute the cosmic order (sadadhvan) which consists of innumerable words and their referents......"[11]

The conclude we may note that others after Kṣemarāja went on to extend these treflections into the brilliantly diverse world of Tantric symbolism in many ways. Thus, Śiva is identified with the light of consciousness (prakāśa) and Śakti with his reflective awareness (vimarśa) and the two are portrayed as locked together in the amorous and sportive play of Kāmakarā. This is a theme developed by Puṇyānanda and a number of other important exegetes of the Śrīvidyā tradition in their commentaries on the Nityāṣoḍaśikārṇava and Yoginīhṛdaya as well as in their independent works. Here we notice how, amongst other things, basic Tantric consmological models are overcoded with this brilliant new concept. This becomes especially clear when we compare the consmologies of the Prapañcasāra and Śāradātilaka, for example, with that of the Kāmakalavilāsa of Puṇyānanda. Although all three, in variant forms, take up a symbolic consmology in which ultimate reality is represented as splitting itself up initially into two and three elements to then go on and develop out of itself throughout the entire gradiant of cosmic and microcosmic principles, it is only the Kāmakalāvilāsa which identifies these original elements

with aspects of the pure absolute ego and sees in their interplay and development its cosmic and transcendent activity. This fact is all the more striking when we observe that the original symbol of Kāmakalā, that is, the triangle in the centre of Śricakra, as it appears in the Nityāṣoḍaśikārṇava and Yoginihṛdaya is devoid of this representation. Thus we can clearly see how the concept of an absolute ego is projected onto an earlier symbolic structure overcoding it and thus lending it greater hermeneutical depth through a broader and more profound conception of the absolute. In this way the Śāktas drew substantially from their fellow Śaivities. Thus, Śivānanda, the 12th century commentator on the Nityāsoḍaśikārṇava, and one of the earliest teachers of this line, tells us that his tradition originated from Kashmir.[12]

Finally, not only was the concept and the associated Tantric symbolism of the absolute ego developed at the secondary exegetical level but it also found its way into later primary sources. Not only do a number of later Śākta and Śaova Tamtras take it for granted, but its strong appeal influenced the vaiṣṇava Pañcarātra as well. Thus the Ahirbudhnyasamhitā and, more particularly, the Lakṣmitantra, both of which are clearly influenced by Śaivism, take this as a fundamental conception of the absolute reality which the Lakṣmitantra in particular identifies with the goddess who is pure "iness".

Thus the brilliant insight of one man, Utpaladeva, whose writings are more concerned with philosophical and theological issues than with the intricacies of Tantric symbolism is used to systematically recode it. In this way we find confirmed the view of the Tantras which declare that "this knowledge (of reality) has three source, namely, the teacher, the scripture (śāstra), and oneself."[13] Although the Indian tradition in general mistrusts new ideas and normally attempts to integrate them into what has gone before so that they may be sealed with the stamp of authority, great new ideas are born from what is, according to Abhinava, the greatest of the three sources of knowledge, namely, oneself.[14]

Abbreviations:

A.P.S.: Ajaḍpramātṛsiddhi
Ī.P.: Īśvarapratyabhijnākāṅkā
T.Ā.: Tantrāloka
N.P.: Nareśvaraparikṣā
N.T.V.: Netratantroddyota
N.S.Ā.: Nityāṣodaśikāmava
P.T.V.: Parātriśikavivaraṇa
M.M.: Mahārthamanjarī
V.P.: Vākyapadiya
Ś.D.: Śvadṣi
Ś.Sūvi: Śi[illegible]sūtravimarśini
Sp.Ka.: Spa[illegible]kārikā
Sp.Ka,vi.: Spandakankavivṛti
Sp.Nir.: Spandanimaya

❑❑❑

1. APS, 22
2. P.T.V. Jayadeva Singh's translation, p. 54.5.
3. T.A. 4/192-2. In the P.T.V., Abhinava similarly defines "I" consciousness at "wonder which is the very nature of the light of consciousness and the vitality of Mantra which is the Supreme Speech that is innate and uncreated". [illegible] P.T.V., p. 18 of the text printed with Jayadeva Singh's translation.
4. T.A. 3/220 b la.
5. T.A. 3/232-3.
6. T.A. 3/234-6
7. This verse is drawn from as unpublished Krama work by Amasimba who traces the teachings he expounds to Śivananda, alias Jumametra. Cakrabhanu was the third teacher in the tradition after him. Then from Cakrabhanu, Amasimha traces two lineages ending with Someśvara and Naga, both of whom were his teachers and are the fourth in line after cakrabhanu. Thus if we date Sivananda as Rastogi does, as living 800.50 A.D. than Amasimha lived sometime between 950 1000 A.D. Unfortunately the title of his work has been lost in the colophon of the sole manuscript recovered so far. It is deposited in the national Archives at Kathmandu and is numbered 5-5183/51 reel number A 150/6. This reference appears on folio 32a; the edited text reads:
   [illegible]
   [illegible] ।
8. Ibid, folio 30th: [illegible]
9. Commentary on Sp. Ka, 16
10. Commentary on Sp. Ka, 1
11. Commentary on Sp. Ka, 45
12. N.S.A., p. 144.
13. [illegible] ।
    quoted from the Kiranagama in T.A., 4/78b-9a.

Stavacintāmaṇi

by Bhattanārāyaṇa

स्तवचिन्तामणि

English rendering by Ishwarswaroop Swami Lakshman Joo Maharaj

This *Stavacintāmaṇḥ* is the work of *Bhaṭṭanārayaṇa*, one of the most important *Śaivite* Masters. He was one century elder to *Abhinavagupta*. The title of the book *Stavacintāmaṇi* means a hymn that is like the *Cintāmaṇi* jewel (a fabulous gem called philosopher's stone supposed to fulfill its possessor all his desires). This is the jewellery of that *Cintāmaṇi*, - meaning the hymns to Lord *Śiva* which purify the internal organs and fulfill all the desires.

One must understand that these hymns are actually churning of the great *Kṣīrasāgara* of God-consciousness. *Kṣīrasāgara*, is the milky ocean, held by Lord Śiva. Once all gods and demons went in a body and requested Lord Śiva that they wanted to churn this milky ocean and whatever came out would be theirs. They prayed to Lord Śiva to grant them the boon. Lord Śiva was pleased and he granted this boon. Since this *Kṣīrasāgara* is a big ocean, the gods and the demons mutually decided to take the two sides between themselves. They used the big *Mandāraparvata* as a churner and *Vāsukī*, the great serpent, was put around this *Mandāraparvata* to be used as a churning rope. One end of *Vāsukī* was held by gods and the other end by demons undertaking the act of churning. The *Mandāraparvata* started sinking by and by and both the parties were confused as what to do. They again prayed to Lord Śiva for help, expressing their inability to churn it. Lord Śiva was pleased to ask them to worship *Nārāyaṇa* for taking the incarnation of a turtle which could hold the *Mandāraparvata* on his back. Pleased with their worship, *Nārāyaṇa* took the incarnation of a big turtle and held the *Mandāraparvata* on his back. The gods and the demons thereafter again started the process of churning of the ocean.

This is an example to co-relate author's introductory *śloka*:-

Nārāyaṇaḥ svahṛdayāmbunidher-
vivekabhūbhṛdvimardara-
bhasocchalitam yadetat.
Śrī Śaṅkarastutirasāyanamācakarṣa
taccarvaṇādiha budhā vibudhā bhavantu..

नारायणः स्वहृदयाम्बुनिधेर्विवेक-
भूभृद्विमर्दरभसोच्छलितं यदेतत् ।
श्रीशंकरस्तुतिरसायनमाचकर्ष
तच्चर्वणादिह बुधा विबुधा भवन्तु ।।

Nārāyaṇaḥ svahṛdayām ambhunidheḥ viveka-bhubhṛd yadetat Śrī Śaṅkarastutirasā- yanam Taccarvarṇāt iha budhā vibudhā

Narayana, the author wanted to churn the milky ocean of his heart. Instead of *Mandāraparvata, he* has put the mountain of his awareness to churn it. And by that churning appeared the nectar, 'the eternal nectar', which makes a person immortal for ever [and that important nectar is this book]. By tasting that nectar, which he [the author] has brought before us, the enlightened ones become the

most enlightened. [The author says, "Because this book is meant for the enlighted people and by tasting this nectar they will surely become more enlightened]".

Now the first *śloka* of *Bhaṭṭanārāyaṇa*:-

Sugirā cittahāriṇyā paśyantyā dṛśyamānayā.
Jayatyullāsitānandamahimā parameśvaraḥ ..1..

(सुगिरा चित्तहारिण्या पश्यन्त्या दृश्यमानया।
जयत्युल्लसितानन्द महिमा परमेश्वरः ॥1॥)

This is the first prostration before Lord Śiva.

[The author, *Bhaṭṭanārāyaṇa*, prostrates before Lord Śiva to offer his *Namaskāra* as "जय गुरुदेव", "जय शिव"].

Sugira cittahāriṇyā paśyantya dṛśyamānayā

When he produces his word, supreme and beautiful word, that one word carries away your mind alongwith its thoughts - all its notions. By looking at you with grace he creates unlimited cycles of ecstacy in you. And let that Lord Śiva be victorious by whose word your mind is finished along with its notions and by whose graceful look all your worries are gone. And what is that word? That word is 'awareness'. (Embodiment of awareness). It is the silent sound.

Yaḥ sphītaḥ śrīdayābodhaparamānanda-
sampadā. Vidyoddyotitamāhātmyaḥ
sa Jayatya 'parājitaḥ .. 2 ..

(यः स्फीतः श्रीदयाबोधपरमानन्दसंपदा।
विद्योद्योतितमाहात्म्यः स जयत्यऽपराजितः ॥2॥)

śrīḥ dayā bodha paramānanda
vidyoddyotitamāhātmyaḥ śuddhavidyā

Let that Lord Śiva be always victorious, who is clearly found by the glory of the wealth of consciousness, the wealth of kindness, compassion, the knowledge of God-consciousness and perfect and supreme ecstacy. Whose glory is enlightened. Who is glorified with the strength got from the supreme pure knowledge. Let that God - consciousness be victorious all around and everywhere.

[These two ślokas constitute a prayer to Lord Śiva].

Prasaradbindunādāya
śuddhāmṛtamayātmane.
Namo' nanlaprakāśāya
śaṅkarakṣīrasindhave .. 3 ..

(प्रसरद्बिन्दुनादाय शुद्धामृतमयात्मने।
नमोऽनन्तप्रकाशाय शंकरक्षीरसिन्धवे ॥3॥)

Bindu nāda prakāśa jñāna kriyā
prasaradbindunādāya śuddhātmane
kṣīṇepuṇyemartyalokam viśanti
śuddhāmṛtamayātmane namo'nantaprakāśāya
Śaṅkarakṣīrasindhave

I bow to that Śaṅkara, who is just like the milky ocean, where there are two-fold flows of *bindu* and *nāda*. "I-consciousness"; or consciousness or I-am consciousness. To observe I-consciousness; or I am God-consciousness. For instance, *prakāśa* of the sun, of the moon, of the light or of the fire. This is *bindu*. But there is no *nāda*. There is no understanding power of th[illegible]*śa* in them. There is *prakāśa* in the sun but [illegible] not know that there is *prakāśa*. It is just a planet because it does not understand that it is filled with *prakāśa*. When there is understanding of *prakāśa* there is *Nada*. *Bindu* and *nada* are both found in God-consciousness. In other lights only *bindu* is found, not the *nāda*. *Nāda* is understanding. Fire burns. But it does not know that it is burning. The same way the light of the moon and the light of the sun are absolutely unaware of their nature. So there is only *bindu* and not *nāda* in this consciousness. In the same way *prakāśa* and *vimarśa* are *bindu* and *nāda* respectively according to *Śāmbavopaya*. According to *śāktopāya* they are:

knowledge and action. And according to ānavopāya they are breathing in and breathing out or ingoing breath and out-coming breath. We, therefore, say: inhaling and exhaling according to *ānavopāya* point of view. Knowledge and action according to *śāktopaya* point of view. And, *prakaśa* and *vimarśa* according to *Śāmbavopāya* point of view.

So, I bow to that Lord *Śaṅkara*, who is filled with *bindu* and *nada*. The flow of *prakāśa* and *vimarśa* is always there according to *Śāmbavopāya*, *Śāktopāya* and *Ānavopāya*. And this is the embodiment of nectar. The purest form of nectar is found only in God-consciousness. Other nectars would be found in gods. They have become immortal by taking that nectar in heaven. But they enjoy immortality only for a particular period. And after some time (say one billion years) the effect of that nectar vanishes and they come down again into the world of the mortals. But the nectar that you find in the state of God-consciousness in Lord Śiva, is eternal nectar. It is genuinely pure nectar. It will never fade. It will never vanish. Lord Śiva, who is embodiment of this pure nectar, is the light of all lights. He is the light, dispelling all darkness, all ignorance. All absence of light and presence of light have come out from that light. I bow to that unbounded, infinite light. I bow to that Śaṅkara, who is just like the milky ocean.

Dviṣmastvām tvām stumastubhyam
mantrayāmo'mbikāpate.
Ativāllabhyataḥ sādhu
viśvaṅno dhṛtavānasi ..4..

(द्विष्मस्त्वां त्वां स्तुमस्तुभ्यं मन्त्रयामोऽम्बिकापते।
अतिवाल्लभ्यतः साधु विश्वङ्नो धृतवानसि।।4।।)

Ambikāpate ativāllabhyataḥ stumastubhyam
mantrayama viśvamo dhṛtavānasi

O husband of Universal Mother Pārvatī, O Lord Śiva! I love you. I have got greatest attachment for you. Because of that great attachment I like you and some times dislike you. Some times I praise you because of too much love. I recite your *mantra* because I love you. I have no one to handle except you, so whom will I hate? I will hate you. I have no other except you to love or to hate. I perceive you everywhere. So I love you, hate you, embrace you, push you away. I do everything with you because I love you.

Samhṛtasparśayogāya
sampūrṇāmṛtasūtaye.
Viyanmāyāsvarūpāya
vibhave sambhave namaḥ ..5..

(संहृतस्पर्शयोगाय संपूर्णामृतसूतये।
वियन्मायास्वरूपाय विभवे शंभवे नमः।।5।।)

Samhṛtasparśayogāya sampūrṇāmṛtasūtaye.
Viyanmāyāsvarūpāya vibhave sambhave namaḥ

I bow to Lord Śiva, who is beyond the attachment to touch. Beyond the sensation of touching. (The moment one touches a beautiful thing, one gets pleasure) But O Lord Śiva! you are beyond touch. You have gone above the cycle of touching and at the same time you are filled with pleasure. This unique thing, i.e. without touching you one is filled with joy, is found only in you. (Ordinarily without touch one would not feel any joy but only Lord Śiva is full of joy without touching). With full *amṛta*. The elusive energy of Lord Śiva is fading in your body and he is all pervading and I bow to that Lord Śiva.

Bhinneṣvapi na bhinnam
yacchinneṣvacchinnameva.
Namāmaḥ sarvasāmānyam rūpam
tatpārameśvaram ..6..

(भिन्नेष्वपि न भिन्नं यच्छिन्नेष्वच्छिन्नमेव।
नमामः सर्वसामान्यं रूपं तत्पारमेश्वरम्।।6।।)

Tat pārameśvara rūpam sarvasāmāyam yat bhinneṣvacchinnameva sarvasāmānya

I bow to that form of Lord Śiva, who is seen in the same form everywhere. For instance there is a body, in that body He has become "the body".

You cut that body into pieces. He is cut. You will see Lord Śiva as cut in pieces. You burn that body you will see Lord Śiva burnt. Lord *Śiva* is separated also. He is separated in separated things. In one form he is this book. In another form he is in the form of speech etc. and he is separatedly found everywhere. In separated things also he is one and in those things which are cut pieces, He is not separated – He is indivisible. He is there. So Lord Śiva's formation is same everywhere. So he won't be burnt. He won't get any change. He is changeless in all changes.

Praṇavordhvārdhamātrāto-
'pyaṇave mahate punaḥ.
Brahmāṇḍādapi nairgunya-
guṇāya sthāṇave namaḥ ..7..

(प्रणवोर्ध्वार्धमात्रातोऽप्यणवे महते पुनः।
ब्रह्माण्डादपि नैर्गुण्यगुणाय स्थाणवे नमः ।।7।।)

Praṇavordhvārdhamātrāto'pyaṇave I bow to that Lord Siva, who is a big ancient log and that log is very subtle.

Q: Swami Ji, why a log?

Swami Ji: An ancient log, which has seen, which has passed through all ups and downs of this universe since ancient times, but still it exists. That is why it is subtler than the subtle, which is, **'the subtlest'**. There is *praṇava*. *Praṇava*, name of Lord Śiva, "OM". This OM is classified into twelve sections:-

akaraśca ukāraśca makāro bindureva ca.
ardhacandro ninodhī ca nādo nādānta eva ca.
śaktiśca vyāpinī caiva samanaikādaśī smṛtā.
unmanā tu tato'tītā tadatītam nirāmayam..

(अकारश्च उकारश्च मकारो बिन्दुरेव च।
अर्धचन्द्रो निरोधी च नादो नादान्त एव च।।
शक्तिश्च व्यापिनी चैव समनैकादशी स्मृता।
उन्मना तु ततोऽतीता तदतीतं निरामयम्।।)

akārasca ukārasca makāro bindureva ca
pranavo-rdhvārdha-mātrāto-'pyaṇave
brahmāṇḍā-dapi nairguṇya guṇāya
mātrāto'pyaṇave brahmāṇḍadapi nairguṇya guṇāya

A, *u*, *m*; and *am*. It is the combination of OM. You have not to recite only OM there. OM is not complete *praṇava*. *Omkara* is only gross *Mantra*. Beyond that it is OM ... *a..u* ....*m*

Then in the depth of that subtle word internal and the twelfth is *unmanā*. First flow of *Omkāra* is *a*, second flow is *u*, third is *m*, fourth is *bindu am*, fifth is *ardhacandra*, sixth is *nirodhī*, seventh is *nāda*, eighth is *nādānta*, ninth is *śaktiḥ*, tenth is *vyāpinī*, eleventh is *samanā* and twelfth is *unmanā*. *Unmanā* is where there is no approach of mind. It is beyond the mind, super-mind.

He says the stage of *praṇava* which is residing in the state of super- mind, that twelfth step, Lord Śiva's consciousness, is subtler than that. It is subtler than the state of *praṇava*.

Swami Ji puts a question, "Which state"?

Answers: The twelfth - *unmanā*. So it is very subtle. You cannot understand it. You can't perceive it. You cannot understand it or perceive it in *samādhī* and on the other side you know His voidness. *Brahmāṇḍa* - He is more more gross than the 118 worlds. On the other side He is gross and subtle also.

I bow to that Lord Śiva.

Brahmāṇḍagarbhiṇīm vyomavyāpinḥ sarvatogateḥ.
Parameśarahamsasya śaktim hamsīmiva

stumaḥ ..8..

(ब्रह्माण्डगर्भिणीं व्योमव्यापिनः सर्वतोगतेः।
परमेश्वरहंसस्य शक्तिं हंसीमिव स्तुमः ॥8॥)

Parameśvara haṃsasya śaktim haṃsīmiva stumaḥ brahmaṇḍa garbhiṇim vyomavyāpinaḥ sarvatogateḥ

I bow to that *hamsī* of *Parameśvara*, who has kept the 118 worlds in her womb. [*Parameśvara* is to be understood as *hamsa*–swan. His *svātantrya śakti* as *hamsī* and the 118 worlds that is the whole universe. And those 118 worlds are there in her womb].

Nirupādānasambhāra-
mabhittāveva tanvate.
Jagaccitram namastasmai
kalāślāghyāya śūline ..9..

(निरुपादानसंभारमभित्तावेव तन्वते।
जगच्चित्रं नमस्तस्मै कलाश्लाघ्याय शूलिने ॥9॥)

Nirupādānasambhāram abhittaveva tanvate jagata citra kalāślāghyāya namastasmai śūline

I bow to that Lord *Śiva*, who holds *triśūla* [the trident], as his weapon. The greatest artist, who creates the 118 worlds, who draws the map of 118 worlds without using any drawing material like the colour, the brush, the pencil etc. Draws this sketch of 118 worlds on a screen of nothingness [He does not use any covas for painting this universe]. He is such an artist who can roll up this map at once. At the time of total destruction, He can wind up this art. He has not to role it even. He just efaces it, makes it vanish in no time. I bow to that Lord Śiva, the great and wonderful artist.

Māyājalodarātsamya-guddhṛtya vimalīkṛtam.
Śivajñānam svato dugdham dehyehi
harahamsa naḥ ..10..

(मायाजलोदरात्सम्यगुद्धृत्य विमलीकृतम्।
शिवज्ञानं स्वतो दुग्धं देह्येहि हरहंस नः ॥10॥)
(देह्येहि – देहि+एहि–इति छेदः)

Jalodarā māyāśaktiḥ uddhṛtya vimalikṛtam śivajñānam kalāślā ghyāya mantrabhāgaḥ

O Lord *Śiva!* You are the greatest swan. A swan alone possesses the art, the quality of separating milk from water. I can't perceive the ways and means of unminding the mind, which is already existing in this world. Although there are ways and means for unminding one's mind [existing in this ocean of *Māyāśaktiḥ*. He, the author, has put *Māyā* as the ocean of water in which milk also exists. What is water and what is milk? Water is ignorance and milk the knowledge, God-consciousness i.e Lord *Śiva*. The milk of knowledge cannot be found by me in this cycle of *Māyā*. So I have to search for a swan, who can separate milk from water. Therefore, please take out ignorance from the pure knowledge for perceiving you, O Lord Śiva! the *hamsaḥ!* the swan, and bestow upon me that milk, as I want to have it. [You must understand that in *mantrabhāgaḥ so'ham* is *hamsaḥ*]..

Ṣaṭpramāṇīparicccheda-
bhedayoge'pyabhedine.
Paramārthaikabhāvāya
balim yāmo bhavāya te ..11..

(षट्प्रमाणीपरिच्छेदभेदयोगेऽप्यभेदिने।
परमार्थैकभावाय बलिं यामो भवाय ते ॥11॥)

Parvato vahnimān dhūmavatvāt uddhāharaṇa yatra yatra dhumastatra tatra agniḥ yathā mahanasa tatra agni sāsnādimattvat upamana pramāṇa pino devadattā divā na yukte

I want to surrender my whole body to you, O Lord Siva, because you are filled with the truth. You are the one in the differentiated world of six-fold proof. The six-fold proofs are:- (1) *Pratyakṣa*, (2) *Anumāna*, (3) *Upamāna*, (4)

Āgama, (5) *Arthāpatti* and (6) *Abhāva*.

Let me explain these one by one. This is a pot and this is *pratyakṣa*. How does this pot exist? It exists because of *pratyakṣa pramāṇa*. The proof is just obvious. Because it is "the seen". It is perceived by everyone. This is one proof of the existence of a thing. Another proof is *anumāna*: just the imagination or guess-work. For instance, I see smoke on top of a hill, I perceive it. I understand that there is fire on the top of the hill. But what is the proof? Because I perceive the smoke. I do not perceive fire but I guess. This is *anumāna* and *anumāna* is that when one perceives smoke, it is concluded that there is fire.

In *anumana pramāṇa* there are:*(1) pratyajñā*, (2) *hetū*, *(3) uddhāharaṇa*, (4) *upanaya* and (5) *nigamaḥ*.

This is five-fold ascertainment. This is *tarkaḥ*, **logic.** Five-fold ascertainment for *anumāna*.

On the top of the hill there is fire. Although fire is not seen, only smoke is seen. This is *pratyajñā*. Because I ascertain there is fire. *Hetū* is cause. Why and how do we say that there is fire? The answer is, "Because there is smoke". *Hetū* i.e the cause, the cause of the fire.

Now, *uddhāharaṇa*. Is there any proof for this in other sections also? Yes. Wherever you find smoke, there is fire. Go to the kitchen and see. In kitchen there is fire but outside there is smoke. So we conclude/ascertain that there is fire. It is *hetū*. *Uddhāharaṇa* is example. [kitchen is the example]. *Upanaya* and *nigama* is doctrine.

Now, *upamāna*. *Upamāna* is similarity. This wild yak is just like a cow. But it is furious. It is because it has got hanging skin (dewlap), horns and udder. This is proof of similarity. "You must remember God, otherwise you would go to hell. You will perceive the pain in the hell if you don't remember God." So you have to believe, you have to accept this theory of *śāstra* that you should remember God, otherwise you would go to hell. Otherwise you would suffer. What *śāstra?*

Any *śāstra* like the *Veda*, the *Bible*, the *Śaiva Śāstra*. What is the proof of this? *śāstra* is the proof. It is called *āgama pramāṇa*. *Arthāpatti* is just a conclusion. This is also a proof. For instance, "This such and such a stout person does not eat from morning to evening nor does he drink water". *Arthāpatti* says that he must be eating during night, because he is stout. If this stout person does not eat or even drink water from morning to evening, it is obvious that he must be eating during night. **This is** *arthāpatti*, **the proof.**

Abhāva: Non-existence. For instance, a *kāngri*, fire-pot. It is not existing here. Or a book. That also does not exist here. This is called logic. But there is non existence - *Abhava*. Because a particular thing is missing.

This is called *abhāva pramāṇa*. These are six-fold proofs. Which proofs? First *pratyakṣa*, second *anumāna*, third *upamāna*, fourth *āgama*, fifth *Arthā patti* and sixth *Abhāva*. In this *Śloka* he, the author, says that in these six-classes of proofs, Lord Śiva is one, unchangeable. So there is no application of any proof that Lord Śiva does not exist. Lord Śiva does not need *pratyakṣa* or *anumāna*. Lord Śiva is existing without proof. So He is the reality behind the truth. I surrender my body, my mind and my soul to Him, the Lord Śiva.

Api paśyema gambhiram
pareṇa jyotiṣābhitaḥ.
Unmṛṣṭatamasam ramyā- mantarbhava!
bhavadguhām ..12..

(अपि पश्येम गम्भीरां परेण ज्योतिषाभितः।
उन्मृष्टतमसं रम्यामन्तर्भव! भवद्गुहाम्।।12।।)

gambhīrām pareṇa jyotiṣa unmṛṣṭa abhitaḥ tamasam ramyām

"Will that day ever come when I will see your

cave in which You are situated in my heart", O Lord Śiva!? " That cave, my heart", will it be possible for me in this lifetime to ever experience the flavour of that cave inside my heart, which is very deep and very long. [You go inside deeper and deeper and there is no end]. In a long and deep cave generally you won't find any light. It is dark. But this cave, this deep cave of Lord Śiva, is shining with divine light. There, all darkness has vanished with the supreme light of God-consciousness. Ordinarily, a deep cave is always terrible, frightful to people. But this cave is very beautiful. "Will that day come when I will see that cave, will I perceive that cave in my life time", O Lord Śiva?

Namastebhyo'piye somakalākalitaśekharam.
Nātham svapne'pi paśyanti
paramānandadāyinam ..13..

(नमस्तेभ्योऽपि ये सोमंकलाकलितशेखरम्।
नाथं स्वप्नेऽपि पश्यन्ति परमानन्ददायिनम्।।13।।)

Somakalā kalitaśekharam
paramānandadāyinam

I bow to those people also who experience, who perceive Lord Śiva even in dreaming state also. In a dream, not in wekefulness. In dreaming-state those who perceive Lord *Śiva*, whose forehead is beautified by crescent moon, who is bestower of all peace and ecstacy to those who perceive Him in dreaming state also. I bow to those people. They are also blessed not to speak of him who perceives Him in wakefulness. This is wonderful. But those people also who even perceive Him in dreaming state, they too, are blessed.

Bhagavanbhava bhāvatkam
bhāvam bhāvayitum rucih.
Punarbhavabhayocchedadakṣā
kasmai na rocate ..14..

(भगवन्भव भावत्कं भावं भावयितुं रुचिः।
पुनर्भवभयोच्छेददक्षा कस्मै न रोचते।।14।।)

Bhagavan bhāvatkam bhavayitum rucih kasmai na rocate

O Lord *Śiva!* who would not like to own the desire for perceiving Your nature? And the power of that desire is completely competent to destroy the fear of the cycle of repeated births and deaths. This fear vanishes in a moment if one possesses an earnest desire. Who would not have this desire in this world? (Everybody will have this desire).

Yāvajjīvam jagannātha
kartavyamidamaslu naḥ.
Tvatprasādāttvadekagra-
manaskatvena yā sthitiḥ ..15..

(यावज्जीवं जगन्नाथ कर्तव्यमिदमस्तु नः।
त्वत्प्रसादात्वदेकाग्रमनस्कत्वेन या स्थितिः।।15।।)

Jagannātha yāvajjīvam kartavyam idamastu tvadekāgramana tvatprasadttva

O ruler of 118 worlds, Lord Śiva, as long as I live in this world, my only work and duty (even if I am not efficient in performing it) may be just to centralize my mind in one-pointedness of God-consciousness Although I don't deserve to have this desire, but please bestow upon me your grace. I would like to perform that duty, not with my efficiency, but by the power of Your grace. This is what he asks in this *śloka*.

śākhāsahasravistīrṇa
vedāgamamayātmane.
namo'nantaphalotpāda-
kalpavṛkṣāya śambhave ..16..

(शाखासहस्रविस्तीर्णवेदागममयात्मने।
नमोऽनन्तफलोत्पादकल्पवृक्षाय शंभवे।।16।।)

anantaphalotpādakalpavṛkṣāya

In fact Lord Śiva exists with full light and

glamour that shines in the numerous off-shoots of His rays. Thousands and thousands of diverge and spread from the effulgent light of Lord *Śiva*. Those are off-shoot of the Veda, the *Baudha* [the *Buddhism*], the *Sāṅkhya*, the *loga*, the *Nyāya*, the *Vaiśeśikā*, *the Vyākarha*, the *Vedanta* the *Śaivadarśana*, the *Mimāmsa*, the *Pūrva-Mimarsa*, the *Uttara–Mimāmsā*, the *Nigama* etc. All these off-shoots have come from Him. So there is no worry. You should not worry in which offshoot you are residing. If you are residing in the off-shoot of the *Vedanta*, *never* mind. If you are residing in the off-shoot of the *Śaivadarśana* that is okay. If you are residing in *Vedanta, Yoga, Nyāya, Vaiśiśika* that is because all these have come out from Lord Śiva.

It has come through that effulgent light of Lord Śiva from all directions. *Vedas, Āgama, Purāṇas* etc. all have come from that light, that effulgent light of Lord Śiva.

In other words, Lord Śiva is the tree that bestows all boons. In *Tantras* it is also said at one place:

"Vedam Sāṅkhyaḥ Pāñcarātram Vāmam caiva na nindayet.

yataḥ śivodbhavaḥ samyak śive bhavaḥ phaladāyline.."

(वेदं सांख्यः पांचरात्रं वामं चैव न निन्दयेत्। यतः शिवोद्भवः सम्यक् शिवे भवः फलदायिने।।)

yataḥ Śivodbhavaḥ

You should not discard *Vedanta*, you should not discard *Śaiva*, you should not discard *Vāma-mārga*, or *Pañcarātram. You* should not hate the systems of all these *śāstras*. Why? Because they have come out from Lord *Śiva*. They will carry you to that *Śiva* in one second or in one thousand seconds. An ancient master, namely *Śrī Puṣpadanta* has also said:

"Trayī sāṅkhyam yogaḥ paśupatimatam Vaiṣṇavamiti prabhinne prasthāne

paramidamadhaḥ pathyamiti ca.

rucīnām vaicitrya-

dṛjukuṭilanānāpathajuṣām nṛṇāmeko gamya-stvamasi payasāmarṇava iva.."

(Mahimnāstotra śloka 7)

"(त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति प्रभिन्ने प्रस्थाने परमिदमधः पथ्यमिति च।
रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां नृणामेको गम्य स्त्वमसि पयसामर्णव इव।।)"

(महिम्नस्तोत्र श्लोक 7)

param idam adhaḥ rucīnām vaicitryad

Follower of three Vedas, follower of *Sankhya* system, follower of *Yoga* darshana, follower of *Pāshupata darshana* (that dualistic *Shaivism)*, follower of *Vaishnavism*, they all have come out differentiatedly from one point. Which is that point? It is Lord Śiva. But they have been differentiatedly existing in coming down and existing in this world. To say that this is the highest philosophy, or this is the wretched philosophy, or this is the good philosophy, or this philosophy is "what I must have," because this is supreme and that is not supreme. This all is because of their liking by which some go ahead, some go astray, some go this way, some go that way. But where will their journey end? Their journey will end in that one-pointedness i.e. Lord *Śiva*. It may take some time but they all are leading to that one point.

Vāṅmanaḥkāyakarmāṅi
viniyojya tvayi prabho.
tvanmayībhūya nirdvandvāḥ
kaccitsyāmāpi karhicit ..17..

(वाङ्मनः कायकर्माणि विनियोज्य त्वयि प्रभो।
त्वन्मयीभूय निर्द्वन्द्वाः कच्चित्स्यामापि कर्हिचित्।।17।।)

Vaṅmanaḥkāyakarmāṇi tvanmayībhūya nirdvandvaḥ

O my Master! my Lord! will that day ever

come to me when I will surrender all my activities like that of speech, that of mind, that of action to you and whatever I do, whatever I speak and whatever I think, I will surrender it to you. Let it be other activity than meditation.

Whatever I do. Will that day ever come to me that I do everything just for you? [For instance, I hate You, just for Your attachment, hate You for Your love, I scold You, just because I love You. I adore You because I love You] and in conclusion I will become one with you. I will be an embodiment of oneness with You. Without separation from You. Will that day ever come?

Jagatām sargasamhāra-
tattad-hita-nityuktiṣu.
ananyāpekṣasāmarthya-
śāline śūline namaḥ ..18..

(जगतां सर्गसंहारततद्–हित–नित्युक्तिषु।
अनन्यापेक्षसामर्थ्यशालिने शूलिने नमः ।।18।।)

ananyāpe-kṣasāsama-rthyaśāline jagatam
sargasamhāra-tattad-hita-nityuktiṣu
ananyāpekṣa

I bow to Lord Śiva, who holds the weapon, [the *trisula*, in his hand and who is glorified with that supreme power which is unparalleled supreme power, which power is not found in any god. That power of Yours is fit to bestow boons or even curse or to create, or to protect or to destroy this universe. Your power is that power which will create the universe, protect the universe, destroy it, conceal it, which will reveal your nature and which will bestow boons to people, which will curse the people. This is the power which You have adjusted and Your power is unparallel to all the other powerful gods. And I bow to that *Lord*, who is the holder of the *trishula*.

Vyatītaguṇayogasya
mukhyadhyeyasya dhurjaṭeḥ
nāmāpi dhyayatam dhyānaiḥ
kimanyālambanaiḥ phalam .. 19 ..

(व्यतीतगुणयोगस्य मुख्यध्येयस्य धूर्जटेः।
नामापि ध्यायतां ध्यानैः किमन्यालम्बनैः फलम्।।19।।)

dhūrjaṭeḥ vyatītaguṇayogasya
mukhyadhyeyasya dhyāyatām dhyānaiḥ

Those people, those fortunate devotees who recite the name of [the one whose hair is unkept] and who is beyond the three *gunas: [Sattoguṇa, Rajoguṇa, Tamoguṇa]* in brief words one who is *[Guṇātītaḥ]* and who is to be meditated, who is to be adored. The one who is to be worshipped. He is the only one worth worshipping. He is the only one worth adoring. He is the only one worth having or owning. And those fortunate people, who just think of Him, what remains there for them to achieve? They have achieved everything. Those who only remember His name don't need to catch hold of any other support. They are always with greatest support.

Namo namaḥ śivāyeti
mantrasāmarthyamāśritāḥ.
ślāghyāste śambhvīm bhūti-
mupabhoktum ye udyatāḥ ..20..

(नमो नमः शिवायेति मन्त्रसामर्थ्यमाश्रिताः।
श्लाघ्यास्ते शाम्भवीं भूतिमुपभोक्तुं ये उद्यताः।।20।।)

ślāghyāste śivāyeti mantra śāmbhavım
upabhoktum ye udyatāḥ bhūtim

Those people are fortunate who have attained only one power in their thought, their mind-the power of recitation of only one *Mantra Śivāya Namo Namaḥ*. Those persons who recite this in continuity and reciting this is under their control. They are fortunate. They are just likely to get entry into the highest state. They will attain the highest state i.e.. They are glorified.

Kaḥ panthā yena na prāpyaḥ
kā ca vāṅnocyase yayā.
kim dhyānam yena na dhyeyaḥ
kim vā kim nāsti yatprabho ..21..

(कः पन्था येन न प्राप्यः का च वाङ्नोच्यसे यया।
किं ध्यानं येन न ध्येयः किं वा किं नास्ति
यत्प्रभो ।।21।।)

Kaḥ panthā yena na prāpyaḥ kā ca vāṅnocyase yayā kim dhyānam yena na dhyeyaḥ kim vā kim nāsti yatprabho

O my Master! which is that path by which path You are not achieved. Even going on a wrong path will also carry him to You. Because all pathways are focussed on Your point. Whatever activity You do is real pathway. So which is that pathway by which You are not attained. What is that speech by which You are not indicated. For instance, if you say: "*Bloody fool !*" by this speech you, and none else, are notified. So which is that speech which does not point out Your being!? Which is that meditation? [If you meditate on sensual activity, this is meditating on "You"]. It is not any other meditation by that meditation You are attained, You are achieved. Whatever is existing in this Universe is one with You. Everything is "You", O Lord. So if this is a fact, then

Arcito'yamayam dhyāta
eṣa toṣita ityayam.
rasaḥ srotaḥsahasreṇa
tvayi me bhava vardhatām ..22..

(अर्चितोऽयमयं ध्यात एष तोषित इत्ययम्।
रसःस्रोत सहस्रेण त्वयि मे भव वर्धताम् ।।22।।)

rasaḥ srotaḥ-sahasreṇa arcito'yam

O Lord Siva! this taste [not exactly the taste],who has got attachment, weakness with that taste [if you have got weakness for something, can you leave that? You can't leave that rasa] Let that increase in my brain [mind]. Increase in my 'Self' through hundred and thousand flows, avenues. Let that weakness get flow from all sides, in one thousand ways. Let it increase in me. What is that weakness and for what? Only to worship Lord Śiva and tell one and all, "You know I was meditating on Lord Śiva. Lord Śiva was very pleased with me". All these things, weakness for this. Not for any other thing of the world. Let this weakness increase in hundred and thousand ways in me by Your grace, O Lord Śiva!"

Namo niḥśeṣadhīpatri-
mālālyamayātmane.
nāthāya sthāṇave tubhyam
nāgayajñopavītine .. 23 ..

(नमो निःशेषधीपत्रिमालालयमयात्मने।
नाथाय स्थाणवे तुभ्यं नागयज्ञोपवीतिने ।।23।।)

patrimālā niḥśeṣadhīpatri nāgayajñopavitine

Now, in this universe you see that there are only two things to be held. You know those birds who fly in one line in the sky, one after another, that is *patrimala*. That is the range of all those birds. They fly only in the morning and evening. In the morning they fly from their nests and in the evening fly back to their nests. This is the case in the universe which we observe.

What do we observe?

All these intellectual pathways. For instance, your intellectual pathway is one, yours is one, yours is one, and so on. And thus there are millions and millions of intellectual pathways. All these intellectual pathways are just like those birds. These have come out from that "eternal log" Lord Śiva. Lord Śiva is the eternal log, that trunk of a tree, ancient and in that they make their nests. They come out from that log in the morning and fly (in their own

way) and when they fly back they fly back to the log. So all intellectual pathways. are directed towards You. You should not discard *Vedas*, the theory of *Vedānta*, you should not discard the theory of *Sāṅkhṣya*, you should not discard this theory of *Yoga*, you should not discard the theories of other schools of Thought. Don't discard these. Don't discard the theory of *Christ*, or the theory of *Mohammadans*, or the theory of Lord *Kṛṣṇa* the theory of *Śaiva*. You should not do that. Why should you hate these theories. These have come out from that LOG and they are sentenced to that LOG. So nobody has gone astray, out of that pathway. Pathway is one.

And you have got that garland of snakes and that LOG has also got the garland of so many snakes and vipers there because it is eternal LOG and there you will find snakes also. In the same way in the body of Lord śiva you will find snakes also and from Lord śiva all the pathways come and they get entry back into *His* nature. I bow to that Lord *Siva*, the ancient and eternal Log.

ajñānatimirasyaika-
mauṣadham samsmṛtistava.
bhava tattatpradānena
prasādaḥ kriyatām mayi .. 24 ..

(अज्ञानतिमिरस्यैकमौषधं संस्मृतिस्तव।
भव तत्तत्प्रदानेन प्रसादः क्रियतां मयि।।24।।)

timiraḥ ajñānatimiraḥ ekamauṣadham samsmṛtistava

O Lord Śiva! I have got a disease in my eyes. I can't see in actual way [a disease by which a sort of line appears in the centre of the pupil of the eye causing vision problem. To a patient of this disease, instead of a single thing, it appears in the form of two]. And this is the disease of ignorance. I see everything in differentiatedness, {like "he is my son", "she is my wife" "he is my friend", "he is my enemy", "this is 'A' and that is 'B' and so on.}. This is the disease in perception. {What is not a disease? To remove differentiatedness and see everyone, everything, as 'one's own 'self'}.

If you feel that the embodiment of this whole universe is my own 'self' then how can you hate anybody. Instead you will love everybody. Source of hate is the disease of differentiatedness. This is the disease is in your eyes, because you see things separatedly, in duality. And this disease has come in my perception, O Lord Śiva! for which there is only one doze of medicine for removal of this disease, which is with You, which You could bestow upon me. Otherwise there is no hope for its cure for me. I will never get cured from this disease unless You bestow me 'Your Memory'. O Lord Śiva! give me that dose of medicine i.e of remembering You. Please do me this favour, O my Master. I want this. {Just one dose of mixture of this medicine will remove all sort of differentiatedness, which is spread in hundred thousand ways all over the 118 worlds of this universe}.

nama Īśāya niḥśeṣa-
puruṣārthaprasādhakaḥ.
Praṇantavyaḥ praṇāmo'pi
yadīya iha dhīmatam .. 25 ..

(नम ईशाय निःशेषपुरुषार्थप्रसाधकः।
प्रणन्तव्यः प्रणामोऽपि यदीय इह धीमताम्।।25।।)

niḥśeṣapuruṣārthaprasādhakaḥ

I bow to Lord Śiva, who is bestower of supreme and final liberation. I bow to Him and that very bowing before Lord *Śiva* is worshipping Him. When you bow before Him, you bow before His bowing. Those intellectual *Yogis* bow before His worship. They celebrate that worship.

[To be continued]



The Great Goddess
Lalitā and the Śrī Cakra

– Subhash Kak –

Here we speak of the great Goddess Lalitā, who is also known as Tripurasundarī, Mahārājṣī and Rājarājeśvarī amongst other names. She is the presiding deity of the most esoteric yogic practices associated with the Śrī Cakra (also called *Śri Yantra*) that are collectively called *Śrī Vidyā*.

According to the Vedic view, reality, which is unitary at the transcendental level, is projected into experience that is characterized by duality and paradox. We thus have duality associated with body and consciousness, being and becoming, greed and altruism, fate and freedom. The Gods bridge such duality in the field of imagination and also collectively in society (Kak, 2002): *Viṣṇu* is the deity of moral law, whereas Śiva is Universal Consciousness. Conversely, the projection into processes of time and change is through the agency of the Goddess. Consciousness (*Puruṣa*) and Nature (*Prakṛti*) are opposite sides of the same coin.

The mystery of reality may be seen through the perspectives of language (because at its deepest level it embodies structures of consciousness) and logic (*nyāya*), physical categories (*vaiśeṣika*), creation at the personal or the psychological level (*sāṅkhya*), synthesis of experience (*yoga*), analysis of tradition (*mīmāmsā*), and cosmology (*vedānta*). These are the six *darśanas* of Indian philosophy. More particularly, sages have argued that the yogic journey into the deepest point of our being, a practice that is popularly called Tantra, is the quickest way to understanding.

As our ordinary conception of who we are is determined by name and form (*nāmarūpa*), this journey requires challenging our most basic beliefs related to our personal and social selves. One needs to travel to the deepest layers of our being wherein spring our desires, some of which are primal and others that are shaped by culture and experience. Since name and form belong to the realm of time and change, this path is that of the Goddess. The path of the Goddess is quick, but it is filled with danger since it involves deconstructing one's self and then arriving at a new synthesis. This path has been popular with warriors, intellectuals and aesthetes and its practitioners include India's greatest philosophers.

We explore first the question of the antiquity of the Śrī Cakra by showing that it figures in a very early text, the *Śvetāśvatara Upaniṣad* (SU). The deity of the Śrī Cakra is known to us from the *Brahmāṇḍa Purāṇa* as *Lalitā Tripurasundarī*, the playful transcendent beauty of the three cities. The meaning of the Cakra and its

nine circuits will be explained.

Śvetāśvatara's Yantra

The sage *Śvetāśvatara*, who belonged to the late Vedic period, asks in his Upaniṣad whether time (*kāla*) or nature (*svabhāva*), or necessity (*niyati*) or chance (*yād? cchā*), or *Puruṣa* is the primary cause of this reality. He answers in a riddle that goes:

tamekanemi trivṛtam ṣo
ḍaśāntam śatārdhāram
viṁśatipratyarābhiḥ aṣṭakaiḥ
ṣaḍbhirviśvarūpaikapāśam
trimārgabhedam
dvinimittaikamoham . 1.4

Who (like a wheel) has one felly with three tires, sixteen ends, fifty spokes, twenty counter-spokes, six sets of eight, one universal rope, with three paths and illusion arising from two views. SU 1.4

This looks like the description of a Yantra, but we don't have enough information on how to proceed to draw it. An interpretation of these numbers as different categories of *Sāṅkhya* was provided by *Śaṅkara* (788-820) although he did not specifically address its graphical design.

We argue that this describes the *Śrī Cakra*. This might appear surprising at first because the *Śvetāśvatara Upaniṣad* extols *Rudra-Śiva* and the *Śrī Cakra* is associated with the Goddess. But since Śiva does reside at the innermost point (*bindu*) of the Cakra along with the Goddess, it is not inconsistent with the focus of the *Śvetāśvatara Upaniṣad*. Furthermore, SU 4.9 proclaims: *māyām tu prakṛti vidyānmāyinam tu maheśvaram*, consider Nature to be magical (*māyā*) and the Great Lord (*Maheśvara*) to be the one who has cast the spell (*māyin*). The Goddess is another name by which Nature is known, therefore the mystery of the Lord in the launching of the Universe can only be known through the Goddess. The identification of the Śrī Cakra in SU goes against the scholarly view that the Śrī Cakra is a post-major-Upaniṣadic innovation, and, if accepted, this calls for a revision of the history of the development of Tantra.

The *bindu* or dot in the innermost triangle of the *Śrī Cakra* represents the potential of the non-dual *Śiva-Śakti*. When this potential separates into *prakāśa* (the *aham* or Iconsciousness, Śiva) and *vimarśa* (the *idam* or this-consciousness, Śakti) it is embodied into *nāda*, *kalā* and *bindu*. *Nāda* is the primal, unexpressed sound (interpreted by human ear as *omkāra*) and *kalā* is the "kāma kalā," the desire to create, which the Vedas tell us is the desire "May I be many" (Chāndogya Up. 6.2.1.3). *Bindu*, as the potential universe ready to separate into various categories is Mahātripura-sundarī. Śiva as *Prakāśa* (luminosity or consciou-sness) has realized himself as "I am", through her, the *Vimarśa Śakti* (Nature as the reflector).

It must be stated that within the Yogic tradition, it has always been believed that Tantra is a part of the Vedas itself. In the *Devī Sūkta* (Ṛgveda 10.125), the Goddess describes herself as supreme. In the *Śrī Sūkta* of the Ṛgvedic hymns (appendices), the goddess Śrī is associated with prosperity, wealth, and fortune, and she is spoken of as deriving joy from trumpeting elephants. The *Śrī Sūkta*, addressed to *Jātavedas* of Fire, was invoked at the fire ritual. In Kauṭilya's Arthaśāstra (14.117.1) there is reference to the goddess being invoked for the protection of a fort. In the Bṛhadāraṇyaka Upaniṣad 7.4 there is a

reference to the goddess Vāc.

The Vedic triads, together with the dyadic male and female components, enlarge through expansion (*prapañca*) so the universe is a projection (*vimarśa*) of the Absolute's self illumination (*prakāśa*).

The supreme deity in the form of Śakti (*parāśakti*), Śrī as the great goddess (*mahādevī*) is one of the aspects of Lalitā Tripurasundarī. Lalitā Tripurasundarī has three manifestations: *sthūla*, or descriptive as image; *sūkṣma*, or subtle as mantra; and *parā*, or transcendent as *yantra* or *cakra*. Lalitā Tripurasundarī is also called Rājarājeśvarī or just Śrīdevī. Those who see the three representations as interrelated are called the followers of the *kaula* tradition, as has been the case with the Kashmiris.

In the South, the *Tirumantiram* (*Śrīmantra* in Sanskrit) of the seventh century *siddha* Tirumular knows Śrīvidyā. In the *Lalitāsahasranāma*, Lalitā is described in terms similar to those of Durgā. Lalitā is worshiped as the srividyā mantra and as the Śri Yantra.

The Śrīvidyā mantra is known in three forms: *kādi* (starting with *ka*), *hādi* (starting with *ha*), and *sādi* associated with Śri Manmatha, Lopāmudrā, and Durvāsā respectively. The mantra is divided into three parts, which represent three sections (*kūṭa* or *khaṇḍa*) of the image of the Goddess: *vāgbhavakūṭa*, *kāmarājakūṭa*, and *śaktikūṭa*.

The *kādividyā* of Śri Manmatha:

ka e ī la hrīm
(vāgbhavakūṭa)
ha sa ka ha la hrīm
(kāmarājakūṭa)
sa ka la hrīm (śaktikūṭa)

The *hādividyā* of Lopāmudrā:

ha sa ka la hrīm
(vāgbhavakūṭa)
ha sa ja ha la hrīm
(kāmarājakūṭa)
sa ka la hrīm (śaktikūṭa)

The *sādividyā* of Durvāsā:

sa e ī la hrīm
(vāgbhavakūṭa)
sa ha ka ha la hrīm
(kāmarājakūṭa)
sa ka la hrīm (śaktikuṭa)

The 18th century scholar Bhāskarāya maintained that the Śrīvidyā mantra is meant in Rgveda 5.47.4 where it is said: *catvāra īm bibharti kṣemayantaḥ*, "that with four īms confers benefit". The *kādi* mantra (*paṣcadaśākṣarī*) has four long ī vowels. According to some, the 16-syllable mantra (*ṣoḍaśākṣarī*) is obtained by adding the seed-syllable (*bījākṣara*) *śrīm* to the 15-syllable mantra.

The Śri Vidyā mantra is viewed as 37 syllables, representing the 36 *tattvas* of reality of Śaivism and the 37th transcendent Parāśiva state. These are divided into 11 for the *vāgbhavakūṭa*, 15 for the *kāmarājakuṭa*, and 11 for the *śaktikuṭa*.

The Śrī Cakra and Lalitā Tripurasundarī

The three cities in the name of Lalitā Tripurasundarı are that of the body, the mind, and the spirit, or that of will (*icchā*), knowledge (*jṣāna*) and action (*kriyā*). They may also be seen as the knower, the means of knowledge, and the object of knowledge; the three gunas of *sattva*, *rajas* and *tamas*; *agni* (fire), *sūrya* (sun) and *candra* (moon); *sṛṣṭi* (creation), *sthiti* (preservation) and *laya* (dissolution); intellect, feelings, and sensation; subject (*mātā*), instrument (*māna*), and object (*meya*) of all things; waking (*jāgrat*), dreaming (*svapna*) and dreamless sleep (*suṣupti*) states; as *ātma* (individual self), *antarātma* (inner being) and *paramātma* (supreme self)

and also as past, present and future.

Her five triangles represent the *paşca bhūtas* (five elements). She holds five flowery arrows, noose, goad and bow. The noose is attachment, the goad is revulsion, the bow is the mind and the flowery arrows are the five sense objects. Their union is harmony or *samarasa*.

Śaṅkara (788-820) spoke of the Śri Cakra in the *Saundaryalaharī* (SL) (Subramaniam, 1977). In SL11, the Śri Cakra is described in terms of its 4 *Śrikaṇṭha* (upward pointing) and 5 *Śivayuvatī* (downward pointing) triangles, which create its 43 triangles. If we look Śrī Cakra's structure as consisting of three basic triangles, then within each triangle are lower hierarchical levels of two other triangles, of alternating polarity. The 42 outer triangles are arranged in four circles around the middle triangle, with counts of 8, 10, 10, and 14 in the four arrays. The Śrī Cakra is also associated with the cakras of the yogi's body. According to SL 14:

> *Fifty-six for earth (mūlādhāra); for water fifty-two (maṇi-pūraka), sixty-two for fire (svādhiṣṭhāna); for air fifty-four (anāhata), seventy-two for ether (viśuddhi); for mind sixty-four (ājṣa cakra) are the rays; even beyond these are your twin feet.*

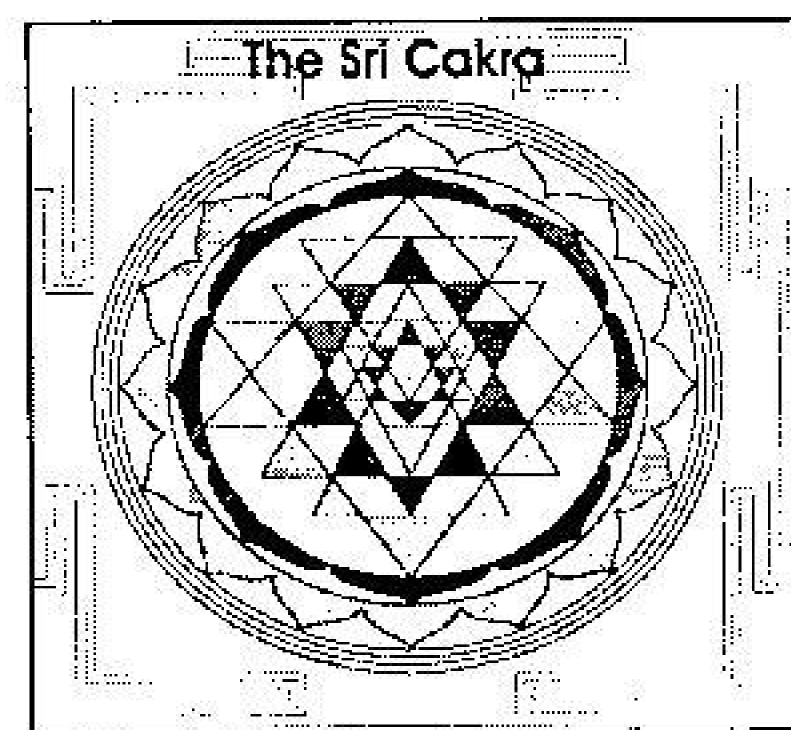
The six cakras are classified in granthis (knots) of two. The lowest two cakras correspond to 108 rays, the middle two to 116, and highest two to 136 rays. I have argued elsewhere that this provides an explanation for the layout of the great Śiva temple at Prambanan in Indonesia (Kak, 2010).

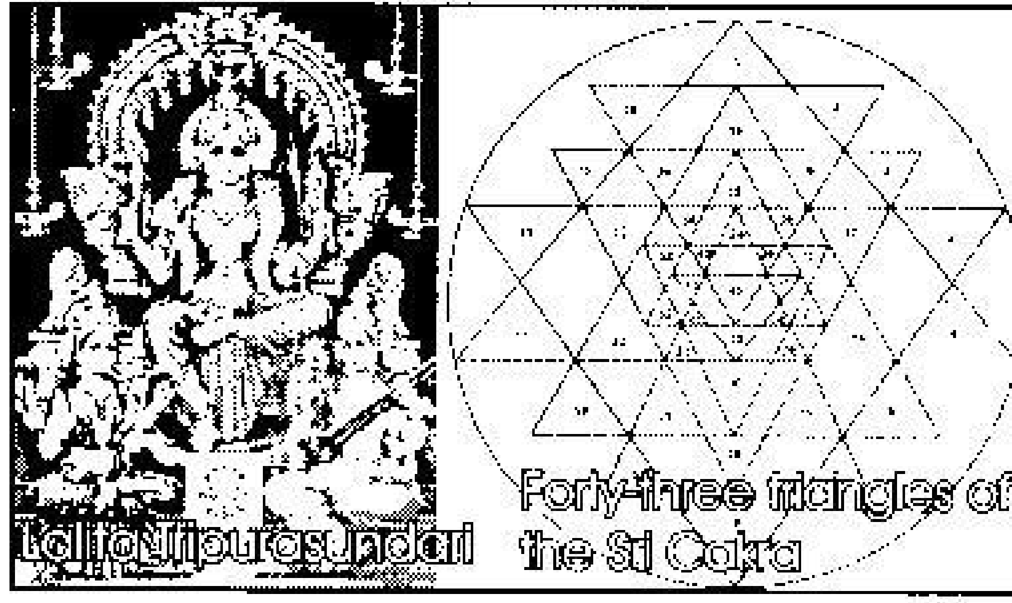
The Śri Cakra embodies the tripartite division of the cosmos into earth, atmosphere, and the sun, which is mirrored in the individual by the body, the breath, and the inner lamp of consciousness; it also represents the three parts of the body: neck to head, neck to navel, and navel to the bottom of the trunk. It is within the wheel of time (*kālacakra*), and it is both the human body (microcosm) and the universe (macrocosm). Its middle 43 triangles are surrounded by a circle of 8 petals that, in turn, is surrounded by a 16-petalled circle. At the outermost are 3 lines, which are called the *bhūpura*. They are also categorized into 9 circuits or *āvaraṇas*, where the *bhūpura* is the outermost *āvaraṇa*. These 9 *āvaraṇas* have 108 presiding Devis. In the Śri Cakra *pūja* they are systematically worshipped one by one with their names and mantras. The nine circuits symbolically indicate the successive phases in the process of becoming.

The nine cakras are compared in the Tripura Upaniṣad to the nine yogas, namely the eight familiar ones of Pataşjali and the additional one of *sahaja*.

Lalitā Tripurasundarī's three śaktis, which are shown in the three corners of the inner triangle, are Bhagamālinī, Vajreśī, and Kāmeśvarī, who are associated with Brahmā, Viṣṇu, and Rudra. The central *bindu* is where the Goddess is united with Śiva, the Universal Consciousness.

Cakra pūja or Yantra pūja is the worship of the deity. Devi, the cosmic





the paths ruled by *tamas, rajas,* and *sattva* embodied by the three Goddesses in the innermost triangle.

The Śrī Cakra maps the inner sky as one goes from outside to inside; it is also located in the body in terms of the 6 *cakras*. The count of 50 of the Śrī Cakra is mapped to 50 petals of the *cakras* as one goes from the base (*mūlādhāra*) to the *ājṣa cakra*. The specific number of lotuses is 4, 6, 10, 12, 16, and 2. The *sahasrāra cakra*'s 1000 petals parallel the infinity associated with the innermost triangle of the Śrī Cakra.

Inside the square are three concentric circles, girdles (*mekhalā*). The space between the square and three girdles is the *Trailokyamohana cakra*, or the cakra that enchants the three worlds; at this stage the adept sees himself as his social self completely immersed in the magic of life.

Next are two concentric rings of sixteen and eight lotus petals, respectively. The first of these is *Sarvāśāparipūraka cakra*, which is the cakra that fulfils all desires; the second is the *Sarvasānkṣobhaṇa cakra*, indicating dissolution of apartness and duality.

The fourth cakra, consisting of the fourteen triangles forming the outer rim of the complex interlocking of triangles, is the *Sarvasaubhāgyadāyaka*, giver of good fortune, which leads one to spiritual insight and success.

The next two cakras are each constructed of ten triangles. Called *Sarvārthasādhaka*, making all means effective, and *Sarvarakṣākara*, protecting the unifying thread in all experience, they indicate stages when inner realization begins to strengthen. The seventh cakra, consisting of eight triangles, is the *Sarvarogahara*, removing all attachment to duality, at which the sādhaka is near deep transformation.

An inverted triangle is the eighth cakra of *Sarvasiddhaprada*, that provides all powers and validation. The last cakra, the *bindu*, is *Sarvaānandamaya*, full of bliss. It is the heart of one's self in which one witnesses the union of one's own nature and spirit, Śakti and Śiva.

The Śri Yantra and its worship encompass the

female force, is the first step of creation. The counterpoint male principle has three emanations: Rudra from the left, Brahmā from the middle, and Viṣṇu from the right. At the centre of the Śri Yantra is *kāmakalā*, which has three *bindus*. One is red, one is white and one is mixed. The red bindu is Kurukulla, the female form; the white *bindu* is Vārāhi the male form; and the mixed *bindu* is the union of Śiva and Śakti.

Looking at the Śri Cakra from outside in within the circular part of the Yantra, we thus have one felly with 3 tires, 16 ends of the petals in the outer circle, and a total of 50 (8 petals and 42 triangles outside of the central one) "spokes", with 20 triangles in the middle two circuits that may be termed "counter-spokes", a total of six circuits of petals and triangles have either 8 or more than 8 members, the universal rope is the *bhūpura*, the three paths are

deepest secrets of Vedic knowledge. Not only does it represent the inner cosmos, which has the framework of infinity and recursion across scale and time and a mirroring of the outer and the inner, the ritual associated with it is the heart of *yajṣa*.

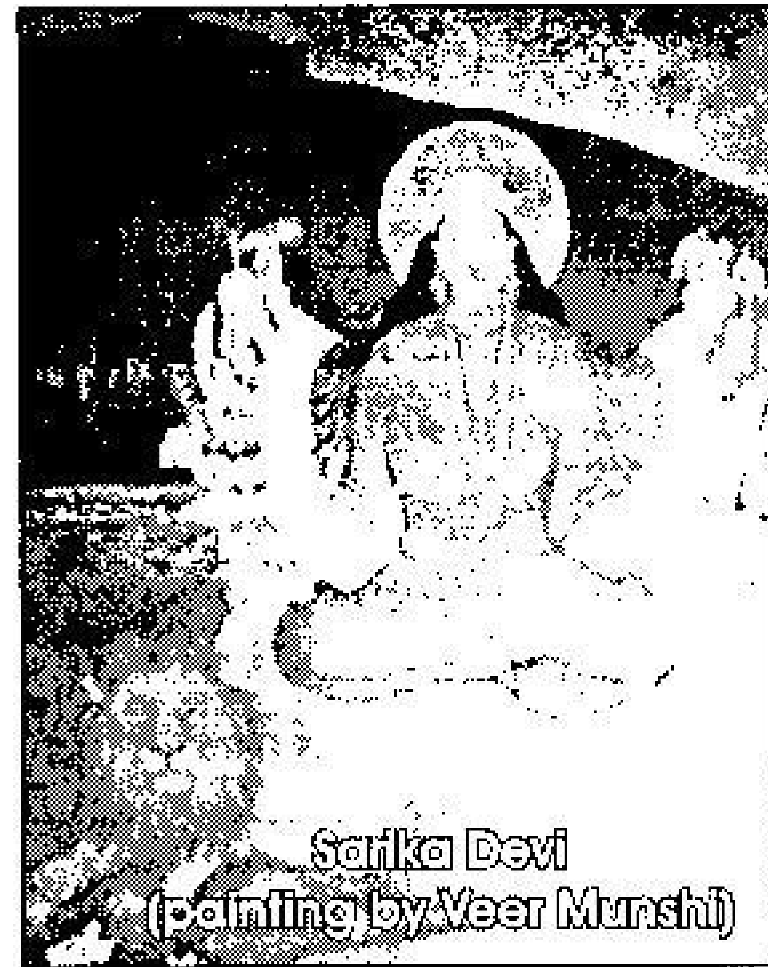
The Cakra is a representation of Devī in many forms: Lalitā, Katyāyani, Kāmeśvarī, Kāmākṣī, Durgā, Caṇḍī, Kālī, Ambā, and so on, that is reality (*sat*), mind (*cit*) and bliss (*ānanda*). As Mahāvidyās, Devī has the forms Kālī, *Tārā*, *Tripurasundarī*, *Bhuvaneśvarī*, Chinnamastā, Bhairavī, Dhūmavatī, Bagalāmukhī, Mātaṅgī, and Kamalā (Lakṣmī).

The Śri Yantra ritual infuses the yantra with mantra that represents the union of space and sound. Its closed, concentric circuits (maṇḍalas) correspond to the nine planes of consciousness of the sādhaka. Each plane is a stage on the ascent of one's being toward the Inner Self.

The vowels and consonants of Sanskrit are inscribed in the vertices of the Sri Yantra (Abhinavagupta, 2005). In each of the nine circuits (āvaraṇas) specific deities are invoked. The deities are like veils concealing the deeper essence. After the sādhaka has invoked all the devatas in the prescribed manner, he obtains an insight in which all the deities of the plane are fused to become the presiding deity of the circuit.

The Nine Āvaranas

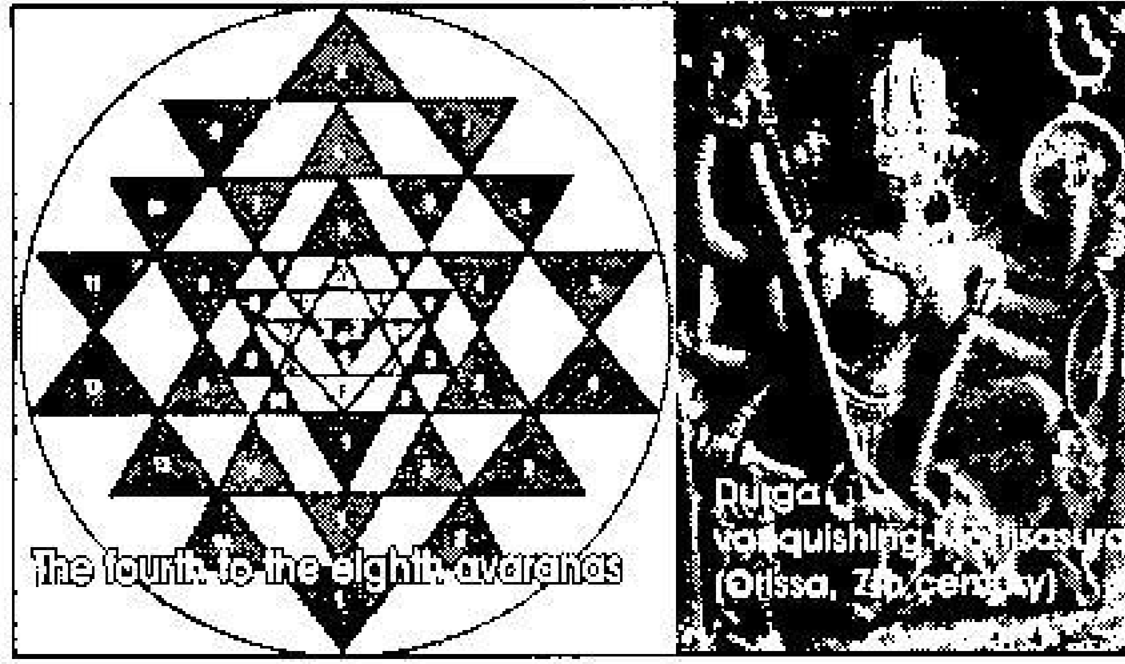
The *bhupura* is the first


Sarika Devi (painting by Veer Munshi)

(outermost) āvaraṇa of the Sri Caktra. These lines have 10, 8, and 10 Devis, respectively. They include the eight Mātṛkā Śaktis, which are the psychological forces that spring out of ego. The second āvaraṇa has 16 petals in which reside16 Devis that rule over different aspects of physical well being. The third āvaraṇa is the 8 petal circle with eight Devis who represent various actions as well as non-action. The first three āvaraṇas represent *sṛṣṭi*, or extension of creation.

The fourth āvaraṇa is the outer set of 14 blue triangles, which represent the 14 worlds and the 14 main Nāḍīs in the human body; the fifth āvaraṇa consists of 10 red triangles; the sixth has the inner 10 red triangles; these three āvaraṇas represent *sthiti*, or preservation. The seventh is the inner 8 green triangles; the eighth is the inner triangle. The three corners of this triangle are: Kāmeśvari, the Rudra Śakti or Pārvati; Vajreśi is the Visnu Śakti, Laksmī; and Bhagamalini is the Brahmā Śakti, or Sarasvatī. The ninth āvarana is the *bindu*, which is the cosmic union of Śiva and Śakti. The deity, Mahā Tripurasundarī, is the personification of Parā Brahman. These three āvaraṇas represent *samhāra*, or absorption.

Do the nine sheaths stand up to scientific scrutiny? Modern neuroscience has not yet reached a level where the sheaths covering the innermost sense of self can be examined in the laboratory (Kak, 2004). But it does speak of centers that mediate different aspects of selfhood. The nine sheaths, in the Śri Cakra, are a consequence of the interplay



between the realities of various kinds of triads that were mentioned before. To that extent, the nine sheaths are a reasonable way of representing the inner space of our being which is validated by the experience of the sages.

The Devi-Māhātmya presents an account of what Mahākālī, Mahālakṣmī, and Mahāsarasvatī do to bring about the transformation of *prakṛti* from *tamas* to *rajas*, from *rajas* to *sattva* and from *sattva* to Supreme *Vijaya*, which is mastery in the Absolute. The Navarātri is a form of Śri Cakra pūjā where the nine nights represent the nine āvaraṇas. The first three days are a worship of Mahākālī, Mahālakṣmī, and Mahāsarasvatī; on the subsequent days, their exploits are celebrated. The completion of the sādhanā is the marriage of Śiva and Pārvatī. The process is like overcoming the demonic materiality of one's own self that is represented elsewhere by Rāvaṇa. This victory is celebrated on the tenth day (Vijaya Daśamī) as that of Durgā over Mahiśāsura.

In Kashmir, the goddess Śārikā Devī subsumes in herself all the nine āvaranas, which is why she is shown with nine sets of arms.

Concluding Remarks

We have seen much overlap between the numbers described in the Śvetāśvatara Upaniṣad and those of the Śrī Yantra. In our opinion the case for the two Yantras being the same is compelling. The conception of the Goddess as the Supreme power out of which all the Gods emerged, encountered in the Durgā Saptaśatī, existed at the time of the Śvetāśvatara Upaniṣad for it is also proclaimed in the Devī Sukta of the Rgveda (10.125).

Furthermore, we have evidence of yantric structures in India that go back to about 2000 BC (Kak, 2005) as well as representations of the Goddess killing the buffalo demon from the Harappan period, so we are speaking here of a very ancient tradition. The Śrī Cakra is an iconic representation of the deepest intuitions of the Vedas. It represents both the recursive structure of reality and also expresses the fact that Nature and Consciousness are interpenetrating (Kak, 2007). It is relatively easy for the conditioned mind to question names and forms (*nāmarūpa*) as compared to turn the gaze of one's inner mind on one's consciousness. The Śrī Cakra looks at reality through the lens of beauty and felt experience. By helping one penetrate the various coverings of one's mind, it takes the seeker to Śiva, the fixed point of one's self. ❑❑❑

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Mōkṣa

And the means of its attainment in Kashmir Shaivism

– John Hughes –

The Sanskrit word (Mōkṣa) is commonly translated in English as spiritual "liberation" or "freedom". With some exceptions in the *bhakti* traditions it is held by all of the great philosophical and religious traditions of India to be the true and fitting purpose of all human endeavor. Although these traditions teach that the attainment of this human emancipation is the end all and be all of spiritual life, they have quite different interpretations of what this term actually means. In fact, there are as many different interpretations of the meaning of mōkṣa as there are philosophical understandings about the nature of God and the world. And, as the various schools differ in their understanding of the nature of mōkṣa, so also do they differ in regard to the means *upāya* by which it is to be attained.

My intention in writing this article is to introduce the extraordinary soteriology of Kashmir Shaivism. In so doing I will describe the unique understanding of mōkṣa and the means of its attainment as revealed by this important tradition. I believe that after the reader has a chance to reflect on this theory he/she will find it to be not only unique but also quite profound.

Introduction

The ancient tradition of Kashmir Shaivism is a non-dual *advaita* school of philosophy which takes as its source to ninety-two *tantra* of Lord Śiva. This includes the sixty-four monastic *bhairava tantra*, the eighteen mono-dualistic *rudra-tantra*, and the ten dualistic *siva-tantra*. This philosophical tradition is also known by its adherents as *trika*. It is called trika because it encompasses the threefold signs of man and his world. These three signs are Śiva, his *Śaktī* [energy], and *Jīva* [individual]. Also signified are three primary energies: *parā* [Supreme] energy, *parāparā* [combination of highest and lowest] energy, and *aparā* [lowest] energy.

These are also terms *icchā śakti* the energy of will, *jñāna śakti*, the energy of knowledge, and *kriyā śaktī* the energy of action. These three energies represent the threefold activities of the world: knower, knowing, and known. Kashmir Shaivism also known as the trika tradition, encompasses four systems of philosophy: the pratyabhijñā system, the **kulā** system, the *karma* system, and the **spanda** system.

The teaching of Kashmir Shaivism is so rich and detailed in its descriptions of what it reveals as the ascent of individual consciousness to universal.

God Consciousness Parama Śiva that it has been characterised as a mystical geography of awareness. It includes a highly developed system of spirituality that emphasises not only the intellectual understanding of its concepts, but also the direct realisation, the direct experience, of its truth. For the Kashmir Shaiva, the very nature of truth, its defining characteristic, is that it is unlimited and universal. The

human intellect, on the other hand, is limited and individual. As such it cannot contain within its grasp that reality which transcends it. For the Kashmir Shaiva truth, as universal, is said to be anirvacaniya 'unspeakable'. Words cannot express or reveal it. Any attempt to define and contain it with the spoken word only limits it. **If truth is to be known and understood, it must be experienced through direct realisation.**

Kashmir Shaivism offers many different practical approaches to the realisation of the ultimate reality. These different approaches are varied depending on the ability of the seeker. Paul Reps--in his small book titled **Zen Flesh, Zen** Bones--introduced the English speaking world to one of the central scriptures of Kashmir Shaivism, the Vijñāna Bhairava Tantra. In this *Tantra* are found no less than one hundred and twelve separate means to the realisation of the ultimate reality.

Cosmology

Understanding mōkṣa and the means for its attainment in Kashmir Shaivism requires that we briefly examine its non-dual cosmology. One of the more lucid and revealing expositions of this cosmology is given by Abhinavagupta in a short discourse titled Bōdhapañcadaśikā or **"Fifteen Verses of Wisdom".** Swami Lakshmanjoo, the great modern Kashmir Shaiva philosopher and saint, tells us that these verses capture the essence of the doctrine of Kashmir Shaivism.

In describing the nature of reality, the Kashmir Shaiva explains that there is only One Being, called Lord Śiva. This Being is the nature and existence of all beings. This Being is defined as being filled with the infinite light *prakāśa* of God Consciousness. The Shaiva also holds that the objective world, although experienced as separate from one's self, does not have a separate existence. It is the energy Śakti of Śiva. Although one might conclude that the world is separate from his energy, thinking that his energy is the separate formal cause of the objective world. It is not. The objective world, comprised of the collection of objects, cognition's and limited subjects, is nothing more than the expansion of the divine Śakti. It is not separate from Śiva's energy. Lord Śiva is the energy holder *Śaktimāna* and the objective universe is his energy, his Śakti.

But what is the relation of Lord Śiva to his energy? Does Śiva hold this energy as one might hold a tool, to be used in the act of creation? Swami Lakshmanjoo clarifies this by explaining that if, for the sake of argument, we make the distinction between Śiva and his Śakri we could say that Śakti is this whole objective universe--which includes not only the objects of perception *pramana* and the means of perception *pramana*, but also the limited subjects or perceivers *pramātri* attached to those objects--and that Śiva is that reality from which this universe issues forth. And yet it is said that Śiva and Śakti are not aware that they are separate. Why? Because in reality they are not separate at all. They are one just as a fire is one with its heat.

Although Kashmir Shaivm and Advaita Vedānta both teach nondualism, the non-dualism of Kashmir Shaivism is quite different from that of the Advaita Vedānta. Essential to this difference is Advaita Vedānt's proposition that this universe is untrue and unreal, that it is a false projection of Māyā. This theory is completely opposed to the Kashmir Shaiva theory of reality. To counter this proposition Kashmir Shaivism argues that, if Śiva is real, how could an unreal substance emerge from something that is real? If Śiva, the ultimate essence of existence, is real, his creation must also be real. For the Kashmir Shaiva this universe is just as real as its

creator.

The nondualism expounded by Kashmir Shaivism creates a dilemma for its adherents. If this universe is as real as its creator, how does the latter create this diverse universe as one with himself? To explain this seeming incompatibility, Kashmir Shaivism proposes the theory of reflection pratibimbavāda. This theory explains that the universe is created in the same way that the image of an object, such as a house, can be reflected in a mirror. In the case of Śiva, however, there is no object such as the house which exists independently from the mirror of God Consciousness, because if there were, it would mean that there is an object which exists outside of God Consciousness. The Kashmir Shaiva theory proclaims that nothing can exist outside of God Consciousness, because only God Consciousness exists. Therefore, the Shaiva explains, the only thing that exists is the house appearing in the mirror. There is no external object, no separate house, being reflected in the mirror. There is only the mirror of God Consciousness. What then causes the "reflection" to appear in the "mirror" of Śiva's awareness? To this question the Shaiva answers, it is svātantrya the absolutely independent will of God. It is Lord Śiva that creates this whole universe in the mirror of his awareness by his absolutely independent will (Svātantrya), his freedom.

In summarizing the essence of the nondual cosmology of Kashmir Shaivism, Lord Śiva creates the objective world through the expansion of his Śakti which is absolutely one with him. The universe is manifest in his own nature, like a reflection in a mirror, by his own absolutely independent will.

Concealing and Revealing His Nature

But why has Lord Śiva created this external objective world, this manifestation of supreme energy, in his own nature? It is the answer to this question that begins to shed light on mōkṣa and the means of its attainment in the teaching of Kashmir Shaivism. Trika Shaivism teaches that Śiva has manifested this external world for only one reason-to create the possibility of recognizing his own nature. And furthermore, the Kashmir Shaiva understands that this objective universe, a manifestation of Lord Śiva's svātantrya śaktī, is a means, a tool, to be used to realize the universal reality of Śiva.

As Abhinavagupta tells it, when Lord Śiva is completely alone, bereft of his creation, he exists in the full splendor of his God Consciousness. He does not need to recognize his own nature, because it is already there. Nevertheless, he wants his own nature to be recognized. This recognition gives him great joy. But, because it is already there, there is nothing to recognize. So, in order to recognize his nature, Shiva must become ignorant of his nature. He must seemingly separate himself from his nature. It is only then that he can experience the joy of recognizing it.

This, Kashmir Shaiva's say, is the play of the universe. Because of Lord Śiva freedom, his svatantra, this universe is created solely for the fun and joy of this realization. It is Śiva's play to seemingly leave his own nature so that he can find it and enjoy it again. This is the dance of Śiva the joyous game in which he is continuously creating this universe--to lose himself and then find himself.

In order to seemingly depart from his own nature, to lose himself in his creation, he must withdraw his God Consciousness. And in order to find himself, he must again expand his God Consciousness. This process is known as *nimeśa* [closing] and *unmeśa* [opening]. It is the supreme energy of God which gives rise to nimeśa and

unmeśa. Nimeśa is the withdrawal of his God Consciousness, and unmeśa is the expansion of his God Consciousness. Both of these states are contained within Śiva simultaneously.

By withdrawing his God Consciousness, Śiva conceals himself in his creation. Only Śiva has this power, the power of his own svātantrya, to totally disregard and hide his own nature and then to find it again. But what is it that he finds when he rediscovers his own nature? He finds, upon realizing his own nature, that it was already there. For the Kashmir Shaiva, this is the real essence of this teaching. Lord Śiva loses his nature only to find it again--and when he does he realizes that it was already there.

He wants, in the external universe that he has created, to completely disconnect his God Consciousness and then to realize that it was never disconnected. For although it is disconnected, in the real sense, it is not disconnected at all. In finding it he realizes that it was there was never really any separation from his God Consciousness. Separation only seemed to exist. For Shaivism this is the greates mystery of existence and Lord Śiva's supreme act.

Bondage through Ignorance

Another point will shed additional light on our topic. In creating this world Śiva conceals his real nature. How does he do this. The Shaiva says that he conceals it with particularity. His māyā, his magic, brought about by his power of absolute freedom (svātantrya śaktī), is to hide himself in the particularity of the world. As a particular individual, Śiva loses the real undifferentiated knowledge of his real self and possesses only differentiated knowledge of particularity. Through this māyā or *ajñāna* [ignorance], he veils himself. This is stated very succinctly in the first two verses of the Śiva Sutra: "Awareness is the reality of everything. Having differentiated knowledge and not having undifferentiated knowledge is bondage".

Ignorance, for Kashmir Shaivism, is not the absence of knowledge, rather it is said to be non-fullness of knowledge. Thakur Jai Dev Singh in his translation of the Śiva Sūtra calls it "shrunken knowledge". The Kashmir Shaiva tells us that knowledge is always present in our conscious lives but it is limited knowledge. Real knowledge, which is unlimited, is Self-knowledge. It is undifferentiated *nirvikalpa* and identical with Consciousness. The Kashmir Shaiva argues that every limited being must have some knowledge because none could exist without knowledge. Knowledge, being identical with consciousness, is the essence of reality.

[Means] Upāya

Kashmir Shaivism has revealed three means to enter from individual limited consciousness to universal God Consciousness. The first and highest means is called *Śambavopāya*. The second, for aspirants of medium qualifications, is called *Śaktopāya*. The third means, called Ānavopāya, is regarded as inferior. The method of traveling from limited Consciousness to Universal Consciousness depends on the ability of the aspirant.

Abhinavagupta tells us in the Tantrāloka that the aspirant should always try for the highest and best thing first. Failing that he should try for the next best, and so on. Thus, in his Tantrāloka, he has defined and elaborated the highest upāya, śāmabovapāya, first. His descriptions of śāktopāya and ānavopāya follow.

Abhinavagupta, drawing from the Mālinīvijaya Tantra defines Śambavopāya as that upāya wherein the aspirant achieves entry śamāveśa into Supreme Consciousness just by the grace of his master, without adopting any process. He does not use thought dhyāna, mantra or any other aid to

meditation. Śāktopāya is defined as that upāya where the aspirant achieves mystical entry (samāveśa) through contemplation of that mental object which cannot be spoken or recited. Ānavopāya is defined as that upāya where mystical entry takes place through concentration on parts of the body *sthānaprakalpanā*, contemplation ध्यान (dhyāna), recitation *varṇa*, taking the support of the breath *uccāra*, and *mantra*.

In Kashmir Shaivism, though the means may be many, the goal is only one: mystical absorption samāveśa in the *sambhava* state, the reality found in śambovapāya. What is sambhava state? The sambhava state is where the Yogī becomes instantly established in Supreme Consciousness. For the Kashmir Shaiva, all absorption in the reality of God Consciousness is, in the end, the absorption of the sambhava state, because in śambovapāya unlike śāktopāya and ānavopaya the yogī has no where to go. Instead he/she only has to be in his/her own nature. This is real mystical absorption.

What determines which upāya the aspirant is qualified for? The secret is the strength of awareness of the perceived. As Swami Lakshmanjoo explains, strength of awareness means to possess such power of subjective consciousness that the practitioner's one-pointed subjective awareness is not overshadowed, either by objective experience or thoughts. In the experience of the limited subject, the act of perception or thinking typically overshadows the subject, the perceiver, so that one is aware only of thinking or perceiving.

Thus human beings live their lives completely in the objective or cognitive worlds. Although we might say, "I am seeing a butterfly", in actual fact the" I" is eclipsed by the act of seeing and what remains is "seeing a butterfly". In other words the subject is lost in the act of perception. Because "I" consciosness is the basis for all thought or perception, it must be present for any perception or thought to take place. Yet it is eclipsed in such a way that in the act of thinking or perceiving it is not a part of conscious awareness. As we saw above in our discussion of the first two verses of the Śiva Sūtra, this is the nature of ignorance-- being overshadowed by the world of diversity and not knowing one's real universal nature. Developing strength of awareness means gaining the ability to think thoughts and experience perceptions without losing self - - awareness.

Śāmbhavopāya

In order to succeed in *śambhavopāya* the Shaiva yogi must possess supreme strength of awareness so that he/she does not need support to maintain his/her consciousness of 'Self'. Shaiva masters tell us that in *śambhavopaya* the aspirant has only to maintain the thoughtless *nirvikalpa* state continuously. For this reason, *śambhavopāya* is said to be the most refined upāya. Here the aspirant must reside in the subtlest state of knowledge, just at the starting point of perception. This starting point is found just at the beginning of any perception or thought, before it has become determinate. In this upaya the aspirant, by maintaining the thoughtless state, resides in this first starting point of perception or thought simply by willing it. This yogi has developed such strength of awareness that he/she has only to will this to happen and it is accomplished. The Kashmir Shaiva points out that, because in *śambhavopāya* the yogī has only to maintain thoughtlessness, he has no where to go and nothing to do. Residing in the thoughtless state is the means and the end.

Therefore in *śambhavopāya* there are no means separate from what is to be achieved. Swami Lakshmanjoo says, to explain this, "the means exists in the state of the meant". The yogī just wills to be there and

he/she is there in his/her own limited subjective awareness, maintaining the continuity of thoughtlessness.

In this state the Trika Śaiva yogī, maintaining unbroken throughtlessness, is waiting at the threshold of Universal Consciousness. Having accomplished this much there is nothing left for him/her to do. For Trika Śaivism this state is significant because up to this point the Yogī has depended primarily on self-effort. Swamiji tells us that from this point on the entry into Universal God Consciousness *anupāya* literally no upāya is automatic.

Let us try to put this into perspective. Why does the Trika Śaiva hold that the yogi's own efforts can only take him to the "door of Universal Consciousness?" The Shaiva argues that the yogī is a limited being *jīva* and Lord Śiva is unlimited. This yogī is manifested as a limited being by the supreme magical trick *mahāmāyā* of Lord Śiva's independent will svātantrya śakti and depends upon Lord Śiva for his/her existence. Because this yogī is limited and dependent he/she cannot force that unlimited divine reality of which he/she is a manifestation to reveal itself. Kashmir Shaivism hold that it is by the grace of God śaktipāta--in the form of the grace of the master--that Lord Śiva is revealed. When the disciple, by maintaining thoughtlessness, reaches the entrance of the śāmbhāva state, he/she is said to be capable of receiving the master's grace. Swami Lakshmanjoo explains that it is this grace that carries the disciple to absorption in Universal God Consciousness.

Śāktopāya

It is the nature of the world of particularity and diversity that our lives are filled with myriad perceptions and thoughts. Each of these perceptions and thoughts has a beginning and an end. Every thought and every perception comes into being, exists for some time, and then comes to an end. This, Shaivism teaches, is the nature of thinking and perception. I look at the pen on my desk and then turn to look at a book lying just next to it. In the first instance I look at the pen and the perception of the pen comes into existence, exists for some time, and ceases to exist. This perception is replaced by the perception of the book which comes into existence, exists for some time, and ceases to exist. This, in turn, is replaced by another perception, and so on. And the same is true with thoughts. In fact, every moment of our lives is filled with these mental moments of creation, preservation and destruction. For the Kashmir Shaiva what is important and exciting in this understanding is that between the end of one thought or perception and the beginning of another there is a gap. It may be ever so momentary but there is a gap. And--this is most important--within the gap shines that universal reality of Śiva, which lies at the background and is the ground of all diversity.

Unlike *śambhavopāya*, śāktopāya involves more readily definable techniques. In śāktopāya the aspirant achieves absorption in universal Consciousness by concentrating on the Supreme Being as found in the junction between any two actions or thoughts. In this upāya there is no need for the recitation of mantras or concentration on the breath. Here the aspirant has to mentally catch hold of that junction sandh which resides in all the activities and thoughts that make up our lives. This Shaiva masters call "centering" *madhyam dhyātvā*. To accomplish this centering the aspirant must develop great firmness of awareness. Without this intensity of awareness the aspirant will not be able to achieve the purpose of *śāktopāya*, which is to enter into universal Consciousness existing in the center between any two thoughts or actions. Such a yogā would then be

qualified only for ānavopāya.

Through developing this intensity of awareness the yogī will be able to maintain a continuity of unbroken awareness. The Shaiva explains that this is important, for it is only by maintaining a chain of unbroken awareness that the yogā will be able to discover the reality of the gap. In śāktopāya all actions, all thoughts are fit for such practice. These gaps exist everywhere. While raising your arm and putting it down, between two steps, between the waking state and the dreaming state, between the dreaming state and the state of deep sleep, between the outgoing breath and the incoming breath, at all of these moments junctions exist. Furthermore, all practices which are essentially ānavopāya practices, are [for the aspirant residing in śāktopāya] śāktopāya practices if they are done with full unbroken awareness.

Swami Lakshmanjoo tells us that the goal of the śāktopāya aspirant is to develop ever increasing firmness of awareness, making him/herself capable of receiving the Guru's grace. When the yogī reaches this state he/she is said to be in that state which is described as "being at the feet of the Guru". This aspirant is then fit to achieve absorption in universal Consciousness. When this yogī receives the grace of the Guru in śāktopāya, he/she reaches that state of mystical absorption which merges and is one with the supreme mystical absorption [samāveśa] existing in the śāmbhava state.

Ānavopāya

Ānavopāya , the most inferior of the three upāyas in Kashmir Shaivism, is the one concerned with *anu*, the individual soul. In ānavopāya, the aspirant needs support and help from all sides to maintain, focus, and strengthen his/her awareness. We have seen how the śāktopāya aspirant has more strength of awareness. His/her strength of awareness is such that only one point is needed as a support for his/her concentration, namely, the center. And in śambovapāya the aspirant has developed such strength of awareness that he/she only needs to will to be in his/her own nature and this takes place. There is no where for him/her to go and nothing to be done. He/she is already residing in the object of this upāya. So, in ānavopāya the aspirant needs all support, in śāktopāya the aspirant needs some support, and in śambovapāya the aspirant needs no support.

In ānavopāya the aspirant takes the help of many different processes to aid him/her in maintaining and strengthening his/her awareness. He/she may employ concentration on brearhing *uccāra*, concentration on experience through a particular sense organ karṇa, meditative contemplation dhyāna, or concentration on some particular place sthāna prakalpanā. All of these various practices, details of which follow, may be undertaken together or separately as an aid to developing his/her awareness.

Uccāra, concentration on the breath, is a fundamental element of practice in ānavopāya. In uccāra the aspirant concentrates on the flow of the breath and, in particular, on the point between the ongoing and incoming breath and the point between the incoming and outgoing breath.

In karṇa the aspirant maintains one pointedness through vision or another sense such as hearing. The sense of sight, however, is most important. For example, the aspirant may go on gazing at a particular object without blinking his eyes. In this process he/she should try to maintain an unbroken chain of awareness. When that perception vanishes, as it when he/she enters into vastness of the centre, practice is complete. Meditative

contemplation dhyāna is another practice in āvavopāya. There are many different forms of dhyāna. To meditate on the lotus in your heart, or on the meaning of a mantra such as "so/ham " or "Siva", are forms of dhyāna. In this practice the aspirant concentrates on these sounds, locations, or forms along with thinking and reflecting on their meaning. It is said that contemplation on the meaning of spiritual words is a higher form of contemplation than contemplation on an object with form. Anytime an aspirant uses mantras in his/her practice it is considered dhyāna. And it is not uncommon to find dhyāna combined with uccāra and karṇa, as in the practice of cakrodaya and *ajapa gayatri* to be described below. Sthāna prakalpanā means concentration on some particular place. In the lower, ordinary form of sthāna prakalpanā the aspirant must concentrate on different points in the body. In Kashmir Shaivism there are three main places for concentration, between the eyebrows, the pit of the throat, and the heart. In the higher more refined practice of sthāna prakalpanā the aspirant must see the vasteness of this universe existing symbolically in the span of one breath. Swami Lakshmanjoo explains that in this higher form of ānavopāya the aspitant must discover where each aspect of reality is found in the span of one breath. The "reality" Swamiji is describing is said to encompass the realm of the gods (devas), the locations of the protectors of the world *lokapāla*, and the astronomical locations including but not confined to the location of the dawn, sunset and midnight, and so on. All of these points and positions are to be located and concentrated on in the span of one individual breath. Of the numberless practices which are found in ānavopāya, there are two practices which stand out as most typical: cakrodaya and ajapā gāyatrī. Both of these practices incorporate uccāra, concentration on breath, dhyāna, contemplation with mantra, and karana, meaning here one pointedness through the sense of sight. Furthermore, according to the advice of the aspirant's master, sthāna-prakalapana may also be included.

In the practices of cakrodaya and ajapā gāyatri, uccāra functions as the central element. In both of these practices the yogī continues breathing deeply seeking to become aware of the centre between the outgoing and incoming breath, and the incoming and outgoing breath. While also being aware of the flow of the breath in the total breathing cycle, predominance is given to the beginning point and the ending point. The two practices, however, differ in one important respect. In ajapā gāyatri the yogī maintains a slow and silent movement of the breath, while in cakrodaya he/she maintains a slow movement of the breath along with the sound of breathing. In both these practices, along with breathing, the aspirant mentally repeats the mantra given to him by his/her master. The aspirant in these practices must maintain full awareness in the center between the two breaths. Swamiji specifies that this awareness must be lively, indeed, it should be "continually fresh, new, and filled with excitement." Certainly, it should not become routine. The yogī should be excited by his/her practice. Through the strengthening of his/her awareness, the aspirant will enter into this center between the two breaths. His/her practice will become śaktopāya and he/she will enter into the mystical absorption śamāveśa of śāktopāya. Finally, the yogī will attain the mystical realization of śambovapāya.

It is important to realize that though there are different upāyas, all of these upāyas lead the yogī to the state of one transcendental Consciousness.

The difference in the upāyas is that ānavopāya takes longer, śāktopāya is a shorter way, while śambovapāya is the quickest. Although the means are different, the end to be achieved is one. Mokṣa

One might ask whether śambovapāya- samāveśa, the mystical absorption in the state of Shiva, is equivalent to mokṣa, liberation. In fact, it is not. It certainly must exist if mokṣa is to occur but it is not its defining characteristic. Abhinavagupta tells us in the Tantrāloka "Mokṣa" only exists when your being becomes absolutely independent *svātantryatmaka*, "What is this 'independence' that Abhinavagupta specifies as the necessary condition of mokṣa? We have seen above that it is repeatedly declared than an essential characteristic of Lord Śiva is his independence. Śiva's independence means complete unbridled freedom, freedom to will, freedom to know, freedom to do. According to Abhinavagupta, a yogī can only be said to be liberated when he/she possesses this absolutely independence. For a yogī to be independent, nothing must be able to limit him/her or overshadow his/her universal consciousness. This means that this yogī must experience the same state of universal Consciousness, the same independence, in the external world as he/she does in the mystical absorption of the śāmbhava state. From the Trika Shaiva point of view, until he/she attains this state he/she cannot be said to be absolutely independent or to have attained mokṣa (liberation).

Swami Lakshmanjoo in discussing the supreme mystical absorption of śāmbhava state explains how the yogī internal mystical trance becomes fused with and transforms his/her external experience vyutthāna. He tells us that this process begins when the yogī is experiencing the state of internal mystical awareness, when he/she is relishing the fullness of his universal Consciousness. At that moment he/she is pulled out into the world of external experience. His/her eyes open and he/she experiences the world. But this external experience is different, it is now filled with the oneness of universal Consciousness. He/she may experience a chair but the experience of this chair is filled with God Consciousness. He/she may see a tree and the experience of this tree is filled with God Consciousness.

Everywhere he/she looks, whatever he/she sees, is filled with God Consciousness. Then again his/her eyes close and he/she is drawn inside. And again, after a few moments he/she is drawn outside and opens his/her eyes experiencing the world filled with the oneness of God. He/she cannot stop this process. Even though the yogī may try to stop this process he/she cannot. This process of going from inside to outside, back inside, and again outside is automatic and continues for some time. This is the process known as *karma mudrā*.

In clarifying this process, Swami Lakshmanjoo tells us that what this yogī is experiencing is the fusing of his/her inner and outer worlds in the oneness of God Consciousness. He says that the aspirant's I-Consciousness, his/her universal Consciousness, is diluted in consciousness-of - this, consciousness of the external world, and consciousness-of-this is diluted in I-consciousness. Here the fullness of I-Consciousness absorbs "thisness", external objectivity, and produces the oneness of internal mystical trance *samādhī* and external experience *vyutthāna*. The nature of this yogī and the external world become one. They are experienced as being completely united, one with the other. There is absolutely no difference between them. This process of *krama mudrā*--resulting in the absolute oneness of universal Consciousness and the outer world--is the state of absolute

independence. The yogī, in this state, experiences that the internal world of mystical trance and the external world are absolutely the same. This independence and absolute oneness gives rise to the state of *jagadānanda* [Universal Bliss].

To further explain this state of Jagadānanda, Abhinavagupta says, "My master *Śambhunātha* described Jagadānanda as the state that is completely unencumbered, where bliss *ānanda* is found shining, where it is universally strengthened by the Supreme I-Consciousness of God, and where the six limbs of yoga--*bhāvanā*, *ānanda*, ānanda, ānanda, ānanda and ānanda--are no longer used or required."

This aspirant, whose being has become absolutely independent (svatantryātmaka) and who possesses the state of Jagadānanda, is said to be a *jivanamukta*, a being who is liberated while living. In the *Bodhapañcadaśikā*, Abhinavagupta tells us that when the aspirant attains real knowledge of reality, which is the existent state of Lord Śiva, that is final liberation. What is this real knowledge? Real knowledge exists when the aspirant comes to understand that this whole objective universe of diversity and duality is just a trick, the play of Lord Śiva. That does not mean that it is a trick which creates an unreal world. For the Trika Shaiva liberated yogī the world does not disappear as the teachers of *Advaita Vedānta* like to proclaim. The goal is not the world-oblivion of *kaivalya* [isolation]. We have seen how this objective world is just as real as Lord Śiva. The trick lies in the fact that it causes the limited individual to experience this world of diversity as the only reality. Real knowledge exists when the aspirant becomes one with God Consciousness, which is the same as attaining perfect Self-knowledge. In possessing real knowledge he/she knows that the world of differentiation is not actually different from Śiva, the supreme reality.

The cycles of bondage and liberation are both one with Lord Śiva. It is only his trick that we think that some souls are bound in ignorance while others are elevated. As only Lord Śiva exists, there is not any second thing that could cover or bind him. It is only his play that we think that this covering of diversity actually exists as a separate reality which covers him. There is not a second being or reality. His trick, therefore, is our trick. Why? Because we are Lord Śiva. We have concealed ourselves in order to find ourselves. This is his play, and therefore, it is our play.

This is clearly illuminated by the concept of anupāya literally means 'no upāya'. We have already seen that in Kashmir Shaivism there are three upāyas, śambovapāya, śāktopāya and ānavopāya. In addition to these three upāyas another called anupāya is also mentioned. As the name implies, anupāya is not actually an upāya, for in anupāya there are no means. The one who has attained anupāya has only to observe that nothing is to be done. Just to be is enough. In anupaya the aspirant experiences that everything is filled with his own God Consciousness. In fact, anupaya is the unexplainable reality of the liberated aspirant. In anupāya the Shaiva yogīs are filled with the realization that they were never ignorant and are therefore not now liberated. They know that nothing was lost and nothing is gained. What could they have been ignorant of and what are they liberated from? They experience that it was their own play, their trick that they appeared ignorant before and liberated now. They know that they are Śiva and that this world is their own playground.



कश्मीर शैव दर्शन: विचार सूत्र एवं व्याख्या

कश्मीर शैव दर्शन के मूलभूत सिद्धांतों और विचार–सूत्रों के विषय पर रेडियो कश्मीर के श्रीनगर केंद्र पर 1977 में ईश्वरस्वरूप स्वामी लक्ष्मणजू से एक विशेष भेंट–वार्ता का प्रसारण किया गया। स्वामी जी के साथ इस साक्षात्कार में रेडियो कश्मीर के तत्कालीन निदेशक श्री के.के. नैयर के अतिरिक्त स्व.प्रो. नीलकंठ गुरूटू और प्रो. मक्खनलाल कोकिलू ने भी भाग लिया। मालिनी के पाठकों के लाभ के लिए यहां हम इस ऐतिहासिक साक्षात्कार को यथावत् प्रकाशित कर रहे हैं।



श्री नैयर: हम सुनते हैं कि स्वामी रामजी जन्म से ही सिद्ध थे, यह मैं ने कहीं पढ़ा है। तो क्या यह बात आप के बारे में भी कहीं जा सकती है?

स्वामी जी: कौन, हमारे परम गुरू?

श्री नैयर: जी। तो आप के बारे में भी यह बात कही जा सकती है या नहीं?

स्वामी जी: यह तो मैं नहीं कह सकता हूं कि मैं जन्म से सिद्ध हूं या सिद्ध हो गया हूं। या सिद्ध बनने का प्रयत्न कर रहा हूं।

श्री नैयर: तो फिर हम इस तरह से इस बात को लें कि जिस मंज़िल पर अब आप पहुंचे हैं वह कब आप ने शुरू की? इस रास्ते पर कब आप ने पांव रखा?

स्वामी जी: मैं छः साल का था जब मैं इस रास्ते पर चला और मैंने अपने भाई (श्री महेश्वरनाथ रैणा) से यह दीक्षा ली थी। तत्पश्चात वही मुझे स्वामी रामजी के पास ले गये और वहां मुझे उनका अनुग्रह प्राप्त हो गया।

श्री नैयर: तो छः वर्ष के जब आप थे तो आप को कैसे लगा कि इस रास्ते पर चलना चाहिए? छः वर्ष की उम्र तो बड़ी कम होती है।

स्वामी जी: मुझे पता नहीं कि मुझे कैसे इसमें लगाव हो गया। शायद पूर्व जन्म के संस्कार थे मुझे। और यह भी मैं नहीं कह सकता हूं कि मुझे उन दिनों में क्या क्या अनुभव हुआ था क्योंकि "I was absolutely unconscious"- बालक था।

श्री नैयर: तो जब आप संस्कार की बात करते हैं फिर तो बचपन कोई ज़्यादा अहम चीज़ नहीं है, वे संस्कार बड़े अहम हैं जिन्होंने आप को इस रास्ते पर लगाया।

स्वामी जी: हां संस्कार ही है। श्रीमद्भगवतद्गीता में भगवान कृष्ण कहते हैं–

"अनेकजन्मसंसिद्धस्ततो याति परां गतिम्।।"

अर्थात् अनेक जन्मों में सिद्ध होकर साधक फिर मोक्ष धाम को प्राप्त करता है। एक जन्म की बात नहीं है। अनेक जन्मों में यह काम करना पड़ता है। यह सफर तो बहुत लम्बा है।

श्री नैयर: ये तो संस्कार हैं?

स्वामी जी: हां संस्कार ही ले जाते हैं एक जन्म से दूसरे जन्म में, दूसरे जन्म से तीसरे जन्म में। वे संस्कार ही Push करते हैं आगे–आगे।

श्री नैयर: इनका रिश्ता आत्मा से होता है क्या?

स्वामी जी: इनका रिश्ता आत्मा से होता है।

श्री नैयर: शरीर से नहीं?

स्वामी जी: नहीं, शरीर से कहां। पुर्यष्टक से

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होता है। अर्थात् मन, बुद्धि और अहंकार से होता है।

श्री नैयरः जी?

स्वामी जीः मन, बुद्धि, अहंकार और पांच ज्ञानेन्द्रिय, ये आठ जीव के साथ साथ रहते हैं और यही इसको Push करते है, पूरे संस्कार को।

श्री नैयरः उसके बाद क्या हुआ, जब आप ने दीक्षा ली?

स्वामी जीः बस इसी में चला गया। फिर संसार की ओर मेरा कुछ लगाव रहा नहीं।

श्री नैयरः जब आप इस रास्ते पर आये, आप ने दीक्षा ली, इसी को अपना लिया। बाकी चीज़ों को छोड़ दिया। फिर क्या किया?

स्वामी जीः मुझे आनन्द आ गया, ज़्यादा ही, इसमें। अधिक मात्रा में आनन्द आ गया।

नैयरः सुबह शाम आप क्या करते थे?

स्वामी जीः बस बैठता था इसी में। सुबह शाम ही नहीं, दिन में भी इसी में रहता था। खास कर भोजन करने के समय भी इसी में रहता था।

श्री नैयरः एक बात और मैं आप से पूछना चाहूंगा कि यह जो शैवधर्म है कश्मीर का, इसमें एक ही ईश्वर को मानते हैं?

स्वामी जीः यह अद्वैतवाद है।

श्री नैयरः जी। तो जब सच्चाई एक है तो सच्चाई का रूप भी एक होना चाहिए। सच्चाई के इतने रूप पूरे संसार में लोगों को मिलते हैं, अलग–अलग धर्मों में, अलग–अलग मतों में, तो अगर समझाने के लिए कोई scientists से कहे, तो वह कहते हैं कि उजाले का रंग एक है लेकिन spectrum में से निकलता है तो रोशनी के कई रंग हो जाते हैं, लेकिन जो पहुंचे हुए लोग है, जो जानकार लोग हैं, जिन्होंने उस उजाले का शुद्ध रूप देखा है, तो वह एक ही रूप बखान करेंगे?

स्वामी जीः एक ही रूप है वह। वह एक ही रूप है, निर्णय करने वालों ने ही इसको बिगाड़ दिया है। यह अद्वैत रूप है, लेकिन निर्णय करने वाले कुछ और ही ढंग से निर्णय करने लगे हैं। They are responsible for this, पर Shaivism में यह बात नहीं है। Shaivism ने साफ बताया है कि यह अद्वैत मार्ग जो है वह मार्ग सबों के लिए है। यह कोई खास religion नहीं है कि ब्राह्मण ही इसको सीख सकता है और कोई नहीं। Actually it is meant for everybody, कोई भी हो, जो संसार में पैदा हो गया है, उसके लिए यह अद्वैत मार्ग है। Because it is information from God, who has created everybody, who has created all casts.

श्री नैयरः तो इसका मतलब है कि बताने वालों ने....

स्वामी जीः बताने वालों ने ही इसमें ज़रा गड़बड़ किया है।

श्री नैयरः आप यह कहना चाहेंगे कि वह लोग जिन्होंने उजाले का शुद्ध रूप देखा है उन्होंने इसमें कहानियां जोड़ी हैं, क्योंकि एक होता है eye-witness account और एक होता है fiction. तो इसमें fiction आ गई?

स्वामी जीः हां fiction आ गई और वह कहानियां जो हैं वही इसमें add की गई हैं तो यह गड़बड़ हुई।

श्री नैयरः मैंने यह भी पढ़ा है कि ईश्वर को बयान नहीं किया जा सकता। तो अगर बयान नहीं किया जा सकता, लोग जिन्होंने ईश्वर का नाम सुना है पर उसको अच्छी तरह महसूस नहीं किया तो इनको कैसे समझायें?

स्वामी जीः दीक्षा से। गुरु जो होता है, जो सिद्धगुरु होता है वह दीक्षा से ही इसको समझा सकता है। word से नहीं। एक पुस्तक बनी है, उसका नाम है "Zen Bones Zen Flesh" उसमें लिखा है कि किताबों से आत्मा का flesh आयेगा और bones आयेंगी, वहीं वर्णन हो जायेंगी, not the marrow, marrow can be experienced in silence. वह किताबों का विषय नहीं है। पुस्तकों का विषय नहीं है यह। यह विषय experience का है। अनुभव का है। अनुभव से ही समझा जा सकता है गुरु शिष्य को। यदि अनुभव नहीं होगा तो फिर वह केवल शास्त्रविद् (शास्त्र जानने वाला) ही होगा। वेद की एक कथा है कि नारद ऋषि सनतकुमार के पास सीखने के लिए आये थे। सनतकुमार ने उनसे पूछा पहले मुझे बताओ कि तुमने क्या पढ़ा है? नारद ऋषि ने सब शास्त्रों के नाम ले लिया और कहा–

"यत्किञ्चित् पृथिव्यां तत् मयाधीतम्"।

"जो कुछ संसार में पुस्तकें हैं, वो मैंने पढ़ी है"। फिर सनतकुमार ने जवाब दे दिया:

"शब्दवित् एवासि नार्थवित्।"

"शब्दों को तुमने सीखा है अर्थ नहीं समझा है। फिर पढ़ना होगा"। इसलिए यह अनुभव की बात है यह शब्दों में नहीं आनेवाली चीज़ है।

श्री नैयर: लेकिन दीक्षा की जहां तक बात है, स्वामी जी, अपने देश में तो 67, 68 करोड़ लोग हैं। कितने लोग दीक्षा लेंगे। हक तो उनका भी है कि ईश्वर को वह भी जानें?

स्वामी जी: सबों का हक है यह।

श्री नैयर: तो वो कहां जायें?

स्वामी जी: अनुभवी गुरु के पास, और किसके पास।

श्री नैयर: तो वह पहचान भी तो आसान नहीं है। आजकल तो आप पूरे देश में देखिये, आप समाचार पत्रों को देखिये। रिसालों को देखिये, बहुत गुरु हैं, लेकिन सभी वैसे होंगे जैसे आप कह रहें हैं, तो यह कहना तो बड़ा मुश्किल है?

स्वामी जी: इसमें भगवान् के अनुग्रह की भी आवश्यकता है। भगवान् का अनुग्रह हो जाये तो सद्गुरु मिल जाये।

प्रो. कोकिलू: स्वामी जी, सात आचार जो है, सात आचारों में त्रिकाचार ही क्यों लोगों में प्रसिद्ध है।

स्वामी जी: सात आचार हैं – शैव, वाम, दक्षिण, कौल, मत, त्रिक आदि, ये भिन्न–भिन्न आचार नहीं हैं, यह एक ही प्रणाली है। These are steps to go and reach to the point of त्रिक। यह कोई भिन्न–भिन्न आचार नहीं हैं। त्रिक जो है, this is three-fold science. इसमें अद्वैत, द्वैताद्वैत और द्वैत, तीनों आ गये है। This is the cycle of objective consciousness, cognitive consciousness and subjective consciousness. "नरशक्तिशिवात्मकं त्रिकम्"–नर, शक्ति और शिव इसमें नामान्तर है। इसीलिए यह शास्त्र त्रिकशास्त्र कहलाता है। इसमें तीन शाखायें हैं– द्वैत शाखा है, अद्वैत शाखा है और द्वैताद्वैत शाखा है। द्वैत शाखा में दस तंत्रों का अन्तर्भाव है, द्वैताद्वैत शास्त्र में अठारह तन्त्रों का अन्तर्भाव है, और अद्वैत शास्त्र में चौसठ तन्त्रों का अन्तर्भाव है। परंतु अद्वैत शास्त्र ही त्रिकशास्त्र क्यों कहलाता है, क्योंकि अद्वैत शास्त्र में द्वैत शास्त्र का भी अन्तर्भाव है, द्वैताद्वैत शास्त्र का भी अन्तर्भाव है और अद्वैत शास्त्र का भी अन्तर्भाव है। इस तरह से अद्वैत शास्त्र में सारे 92 तन्त्रों का अन्तर्भाव है। इसीलिए अद्वैत शास्त्र, या भैरव शास्त्र को ही त्रिक शास्त्र कहते हैं।

जे अद्वैत प्रक्रिया है Shaivism, त्रिक शास्त्र, उसमें द्वैत भी है, द्वैताद्वैत भी है और अद्वैत भी है। तीनों आ गये हैं उसमें। इसलिए इसको त्रिक शास्त्र कहते हैं।

प्रो. गुरुटू: तन्त्र और त्रिक का आपस में क्या सम्बंध है, तन्त्र को ही त्रिक कहते है या त्रिक कोई अलग चीज़ है?

स्वामी जी: नहीं। भैरव तन्त्रों को त्रिक कहते हैं। तन्त्र तीन sections में विभक्त हुए हैं। तन्त्र जो हैं वह द्वैत तन्त्र हैं जिनको शिवतन्त्र कहते हैं और दूसरे हैं रुद्रतन्त्र या द्वैताद्वैत तन्त्र। अद्वैत तन्त्र भैरव तन्त्र कहलाये जाते हैं। भैरव तन्त्रों में इन समस्त अन्य तन्त्रों का भी समावेश हुआ है। इसीलिए भैरव तन्त्र को ही 'त्रिक' कहते है।

प्रो. गुरुटू: भैरव तन्त्र को हम त्रिक कहते हैं तो फिर क्या हम इसको कश्मीर शैवदर्शन जो कहते हैं क्या यह नाम ठीक है या त्रिक कहना ही ठीक होगा?

स्वामी जी: नहीं, शैव शास्त्र और त्रिक शास्त्र में कोई भेद नहीं है।

प्रो. गुरूटू: कोई भेद नहीं है?

स्वामी जी: कोई भेद नहीं हैं, क्योंकि शिव मानिये, रुद्र मानिये या भैरव मानिये, एक ही नाम है। द्वैतरूपता से अगर इसके नाम लेंगे तो शिव होगा, द्वैताद्वैत रूप से इसका नाम लेंगे तो रुद्र कहा जायेगा। और अद्वैत रूप से इसका नाम लेंगे तो भैरव होगा। यह शिव शास्त्र ही त्रिक शास्त्र है और यह त्रिक शास्त्र क्यों कश्मीर शैवशास्त्र माना गया है? इसको Kashmir Shaivism कहते हैं ना हम?

प्रो. गुरुटू: हां, वही तो है।

स्वामी जी: तत्त्वदृष्टि से जब कलियुग के आने पर त्रिक शास्त्र का संपूर्ण रूप से लोप हुआ था। फिर कैलाश पर्वत पर भगवान शंकर ने श्रीकण्ठ का अवतार धारण किया और भगवान दुर्वासा ऋषि का

आमन्त्रण कर के आदेश दिया कि इन तन्त्रों को (इस त्रिक शास्त्र का) फिर से प्रचार करो। उन्होंने (ऋषि दुर्वासा ने) तीन मानसिक पुत्र उत्पन्न किए, जिनमें एक द्वैताशास्त्र के संप्रदाय का, एक द्वैताद्वैत शास्त्र के समुदाय का और अद्वैत शास्त्र के संप्रदाय का था। He created those three sons with the force of mind संकल्प से वे पैदा हो गये और उनमें अपने शास्त्रों का समावेश किया। त्रिकशास्त्र का समावेश त्र्यम्बकनाथ में हुआ, आमर्दक और श्री नाथ, जो दो अन्य पुत्र थे, उनसे क्रमशः द्वैत शास्त्र का और द्वैताद्वैत शास्त्र का समावेश हुआ। त्र्यम्बक शाखा के संप्रदाय में ही मानसिक पुत्रों की परंपरा चली आई बहुत समय तक। मानसिक पुत्रों को उत्पन्न करते रहते थे और उनमें ही संक्रमण करते थे, अपनी दीक्षा करते थे। वह वैसे ही हो जाते थ। "दीपात्दीपं इवोदितम्" जैसे एक चिराग से दूसरा चिराग बन जाता है, उसमें कोई कमी नहीं रहती है। गुरु और शिष्य एक जैसा रहता है। ऐसे ही यह सम्प्रदाय चला आया। फिर पंद्रहवीं पीढ़ी जो थी, उससे आगे एक सिद्ध हुआ है जिसका नाम संगमादित्य था। उसने मानसिक पुत्र उत्पन्न करने का बहुत प्रयत्न किया परंतु सफल नहीं रहा। वह मानसिक पुत्र उत्पन्न नहीं कर सका। तो वह भ्रमण करते—करते कश्मीर देश में आ गया। कश्मीर देश में ही उसने एक कन्या को देखा और उसके पिता के पास जाकर उस कन्या के साथ विवाह किया। फिर कश्मीर में ही इसके संप्रदाय का प्रचार हो गया। इसीलिए तबसे इसका नाम कश्मीर शैवदर्शन पड़ा। उधर से ललितादित्य के शासन काल में अन्तर्वेदी में आत्रिगुप्त थे। अन्तर्वेदी एक tract of land है, जो यमुना और गंगा के मध्य में है। वहां अत्रिगुप्त आचार्य रहते थे। वह भी शैव शास्त्र के विद्वान थे। वहां प्रचार नहीं हो सका। सौभाग्यवश ललितादित्य राजा, जो उन दिनों कश्मीर का शासन करते थे, वहां चले गये, उनका दर्शन करके, उनको यहां निमन्त्रित किया। उस रीति से भी फिर उनकी परम्परा से भी यहां कश्मीर शैवदर्शन स्थापित हो गया। इसलिए ऐसी—ऐसी बातों पर इसका कश्मीर शैवदर्शन नाम पड़ा।

श्री नैयरः स्वामी जी, यह परमशिव का क्या मतलब है?

स्वामी जीः शिव और परमशिव, इसका भेद समझना चाहते हैं आप?

श्री नैयरः जी हां।

स्वामी जीः शिव किसको कहते और परमशिव किसको?

श्री नैयरः जी हां।

स्वामी जीः यह जो शिव है वह भी परमशिव जैसा ही है। शिव और परमशिव में वास्तविक भेद नहीं है। Shiv is concerned परमशिव उससे above है। यानि concerned भी है और above भी है।

श्री नैयरः क्या परमशिव का मतलब है निर्गुण, निराकार, सर्वव्यापक सत्ता?

स्वामी जीः नहीं। इनके लक्षण निर्गुण, निराकार, सर्वव्यापक, यह बात नहीं है। इनका लक्षण है चित्, इच्छा, ज्ञान और क्रिया। सम्पूर्णता जहां आयेगी वह परमशिव है।

श्री नैयरः पर जो अव्यक्त सत्ता है, निर्गुण, निराकार वहां क्रिया करने की शक्ति तो होती है। बीज तो होता ही है वहां। अव्यक्त में व्यक्त होने की शक्ति तो होती ही है?

स्वामी जीः अव्यक्त में व्यक्त है।

"अन्तश्चित्तवतामेव घटते बहिरात्मना"

यह सारा जगत जो है वह अव्यक्त में ठहरा रहता है। महाप्रलय में भी यह अव्यक्त में ही ठहरा रहता है। यह कहीं नहीं चला गया है। यह संसार वहां मौजूद है। परंतु

"मयूराण्डरसवत् अभिन्नरूपतया"

अर्थात् मोर के अण्डे में विद्यमान रस (plasma) की तरह जैसे भिन्न—भिन्न प्रकार के रंग उस रस में अन्तर्हित होते हैं अभिन्न रूप से, उसी प्रकार शिवरूपता से ही यह वहां ठहरा रहता है। और इसमें कभी अन्तरता आती है कभी ग्राह्यता में शक्तिरूपता और बाह्यता में विश्वरूपता।

श्री नैयरः मुझे स्वामी जी ऐसा लगता है कि यहां बहुत सारे लोग यह गलत समझते हैं कि परमशिव जो है, यह शंकर भगवान का ही रूपान्तर है। तो क्या यह परमशिव जो है यह भगवान कृष्ण भी बन सकते हैं, कुछ भी बन सकते हैं परमशिव। यह तो कुछ भी बन सकते हैं?

स्वामी जी: परमशिव can even be attributed to any human being.

श्री नैयर: है ना?

स्वामी जी: क्योंकि परमशिव से इतर (भिन्न) कोई भी नहीं है, यह सारा बाह्यवर्ग include हो गया है परमशिव में।

श्री नैयर: यह तो अनुभव की ही बात है। यह तो सिर्फ अनुभव से ही पता चलेगा?

स्वामी जी: नहीं, शास्त्रों में भी कहा है:

"प्रदेशोऽपि ब्रह्मणः सार्वरूप्यं अविक्रांत अविकल्प्यश्च।"

एक एक तिनका भी परब्रह्म की सर्वरूपता से बाहर नहीं। सर्वता को छोड़कर नहीं ठहर सकता। वह एक ही है। कृष्ण मानिये, शंकर मानिये, राम मानिये, रहीम मानिये शिव मानिये, क्राइस्ट Christ मानिये, वह एक ही है। या मित प्रमाता मानिये, जीव मानिये, वह भी परमशिव ही है।

श्री नैयर: स्वामी जी, फिर ग्राह्य विश्व की सत्ता कहां जाती है? ग्राह्य विश्व इसमें अन्तर्भूत हो जाता है शिवभाव में या नहीं?

स्वामी जी: नहीं, शिवभाव की यह आन्तरता है, ग्राह्यता है, बाह्यता है। शिवभाव को ही जब अन्तर्दशा में ठहराता है, वहां आन्तरता है। अपने शिवभाव को ग्राह्यदशा में जब लाता है तो ग्राह्यरूपता से ठहरता है और उसी शिवभाव को यह बाह्यरूपता में जगत्रूपता में ठहराता है, वही शिव बन जाता है।

"आश्यानं चिद्रसरयौधं साकारत्वमुपागतम्।
जगद्रूपतया वन्दे प्रत्यक्षं भैरवं वपुः।।
(अभिनवगुप्त।)

चिद्रस की आश्यानता हो जगतरूप बन गयी है। इसलिए प्रत्यक्ष–जगत–रूप परमेश्वर को ही मैं प्रणाम करता हूं।

Why should I go to that अव्यक्त परमेश्वर।

श्री नैयर: आश्यानता से आप का भाव cogulation से है?

स्वामी जी: cogulation - जमने से।

श्री नैयर: मैं आपको वापस ले चलता हूं। जो पहली बात आप बता रहे थे कि त्र्यम्बकादित्य के जमाने से यह दुबारा शुरू हुआ, तो जो हमारे सुनने वाले नहीं जानते हैं, उन्हें यह बताना मैं ज़रूरी समझता हूं कि यह कौन सी सदी में हुआ और संगमादित्य जो थे, उन्होंने इसको फिर से कैसे उठाया, कश्मीर में लाया? समय का संबंध है क्या इसके साथ?

स्वामी जी: प्रचार कलियुग के आदि में हुआ है। कलियुग को तो हो गये हैं अब कोई 5000 वर्ष। मानिये संगमादित्य, जो कश्मीर में आया है। संगमादित्य की दूसरी पीढ़ी थी अरूणादित्य। अरूणादित्य की दूसरी पीढ़ी थी आनन्द। आनन्द की दूसरी थी सोमानन्द। सोमानन्द की दूसरी थी उत्पलदेव। उत्पलदेव की दूसरी थी लक्ष्मणगुप्त। लक्ष्मणगुप्त की अभिनवगुप्त। अभिनवगुप्त के तो 900 साल हो गये। इसी से आप calculation कर सकते हैं।

श्री नैयर: डॉ. बलजिन्नाथ पंडित ने अपनी पुस्तक "Aspects of Kashmir Shaivism" में लिखा है कि त्र्यम्बकादित्य का समय तीसरी सदी का अन्त, ईसा के बाद, और संगमादित्य का सातवीं सदी का अन्त, ईसा के बाद, तो उनको समझो कोई 1600 वर्ष हो गये या ज्यादा 1700 हो गये?

स्वामी जी: किनको?

श्री नैयर: त्र्यम्बकादित्य 1700 और संगमादित्य को हो गये कोई 1300 वर्ष?

स्वामी जी: नहीं यह संभव नहीं है। देखिए त्र्यम्बकादित्य तो बहुत पुराने है। त्र्यम्बकादित्य तो आद्यगुरु है। वह तो कलियुग के आदि में, उसको तो कम से कम 5000 वर्ष तो हो गये है।

श्री नैयर: एक कृपा और कीजिये। जो हमारे सुनने वाले और मैं खुद भी उसमें शामिल हूं, जो जानते नहीं है कि त्रिक क्या है?

स्वामी जी: त्रिक की सारा कुछ है। त्रिक ने ही सारे को pervade कर लिया है। This is three-fold हम भी three-fold cycle में ही ठहरे हैं। Everything is three-fold जो भी कुछ है, वह त्रिक है। वह तीन तीन है। एक वेद्य है, एक वेदन है और एक वेदक है। जाग्रत है, स्वप्न है और सुषुप्ति है। सृष्टि है, स्थिति है और संहार है। भूः है, भुवः है और स्वः है, तीन लोक है। यह त्रिपुटीरूप, यह सारा त्रिक ही कहलाता है। इन त्रिकों को एक ही भाव में ठहराना, त्रिकशास्त्र कहलाता है।

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श्री नैयरः एक सवाल के बारे में बात करते हुए आप ने कहा था कि शिव, शक्ति और नर। उनका संबंध आपस में क्या है?

स्वामी जीः यह शिव का प्रसार है। त्रिक जो है, यह शिव का प्रसार है। यह बाह्य प्रसार है। उतरने का क्रम है। इस क्रम का नाम है अवरोहक्रम। अवरोहक्रम में संसार है। आरोहक्रम में मोक्ष। अवरोहक्रम जब धारण करता है शिव, फिर संसारी बन जाता है। आरोहक्रम को धारण करता है शिव, फिर मुक्त हो जाता है। जब उतरता है शिवभाव से उतरता है शक्ति के द्वारा, नर में पहुंच जाता है। नर में छटपटाता रहता है, दुःख भोगता रहता है, फिर से wind up करता है। इस लीला को, इस drama को wind up करता है फिर नरभाव से शक्तिरूप के द्वारा शिवरूप में चला जाता है। मुक्त हो जाता है।

श्री नैयरः आप ने आरोह की बात की। तो .. उतरने की, चढ़ने की... यह लीला..?

स्वामी जीः यह लीला तब सार्थक हो सकती है जब अवरोह लीला के साथ आरोह लीला सुगम रहेगी। जब उतरना लेकिन चढ़ना नहीं आयेगा वह लीला नहीं है। वह फिर संसार है। जब उतरा भी, चढ़ा भी, वह लीला है। This is the difference. This is the difference between जीव and realized soul. जो ज्ञानी होता है उसका उतरना भी आता है और चढ़ना भी आता है।

श्री नैयरः इसको क्या state of freedom नाम दें?

स्वामी जीः जी। This is Shaivism.

श्री नैयरः State of freedom और लीला में थोड़ा क्रीडा का..

स्वामी जीः यह स्वातन्त्र्य है।

श्री नैयरः यह खेलने का, खिलवाड़ का, खिलाड़ीपन का जो स्वभाव है यह शिव का स्वभाव क्यों है?

स्वामी जीः "स्वयं बधंति देवोऽयं स्वयं वैवायमुच्यते..."

अर्थात् यह शिव अपने आप को स्वयं ही बांधता है, अपने आप को स्वयं की मुक्त करता है, वास्तव में वह न बद्ध है न मुक्त है, सदैव एक जैसा रहता है। लीला रचाता है just to bless us. हम पर अनुग्रह करने के लिए, जीवों को अनुग्रह करने के लिए यह लीला रचता है। इसीलिए शैवशास्त्र में कहा है परमेश्वर जो है वह पांच कृत्यों को करता रहता है, जिन पांच कृत्यों में दो कृत्य अन्तर्भूत ही है। सृष्टि करता है, स्थिति करता है, संहार करता है, पिधान करता है और अनुग्रह करता है। उत्पन्न करता है, यह एक कृत्य है। पालन पोषण करता है, यह दूसरा कृत्य है, संहार करता है, यह तीसरा कृत्य है। निग्रह करता है, दंड देता है, वह संहार में आयेगा। अनुग्रह करता है, वह भी संहार में आयेगा। संहार तीन प्रकार का है—सामान्य संहार, निग्रह रूप संहार और अनुग्रह रूप संहार। इसमें भी तीन ही कृत्य आये। तीन कृत्य करके भी वह अनुग्रहमय ही है। जगत उत्पन्न करता है, जगत को अनुग्रह करने के लिए। जगत का पालन पोषण करता है, पालन पोषण करने का उसका अभिप्राय नहीं है, अनुग्रह करना ही उसका अभिप्राय है। जगत का संहार करता है, जगत का निग्रह करता है केवल उसको अनुग्रह करने के लिए। उसका तात्पर्य है just to elevate. Elevate the whole universe. जो उसकी अन्तरता में ठहरा हुआ है उसको elevate करना ही इस का काम है, क्योंकि जीव जो है, जीवों का समूह जो है, अनन्त, अगाध, अपरिमित है, उसको अनुग्रह करता है, उसको uplift करता है, elevate करता रहता है। यह उसका काम है। इसीलिए यह लीला रचाता रहता है।

श्री नैयरः जो आरोह नहीं जानते है?

स्वामी जीः उनको समझने के लिए अवरोह लीला और आरोह लीला, यह लीला रूप बन जाना चाहिए, यह कष्टसाध्य नहीं होना चाहिए। उतरा, बरा मज़े से उतरा, और चढ़ नहीं सका और फिर चिल्लाने लगता है कैसे मैं चढूंगा, मुझे क्या हो गया, मैं मारा गया। यह बात नहीं है। उतरना भी आना चाहिए और चढ़ना भी आना चाहिए, फिर लीलामय बन गया।

श्री नैयरः तो आरोह जानने के लिए क्या करना चाहिए?

स्वामी जीः (हंसते हंसते) गुरु के पास जाना चाहिए। दीक्षा प्राप्त करनी चाहिए, उस पर चलना चाहिए और नियमों को पालन करना चाहिए। और क्या?

श्री नैयरः नियम क्या है?

स्वामी जीः नियम? नियमों को शैवशास्त्रों ने

समय के नाम से अंकित किया है। समय, आचार। कैसे उठना। Discipline गुरु के पास जाना। गुरु के साथ बातचीत करने में, इसमें तहज़ीब होनी चाहिए। क्रम होना चाहिए। गुस्ताखी से नहीं जैसे– "नहीं मुझे बताओ...." जैसे.... राजा जनक ने अष्टावक्र को कहा, "तुम मुझे अभी मुक्त करो, दो मिनट की मोहलत देता हूं, बस मुझे दो मिनट में मुक्त करो।" यह नियम नहीं है। ऐसा क्रम गुरु–शिष्य क्रम में नहीं होना चाहिए।

श्री नैयरः वह तो राजा था, शिष्य नहीं था?

स्वामी जीः इसीलिए उसको शिष्य बनाना चाहता था वह। अष्टावक्र उसको शिष्य बनाना चाहता था। फिर उसने कहा–

"**विषयान् विश्वतः त्यजेत्...**" "अर्थात् यह सारा जो विषय है, (दो मिनट, तीन मिनट, तीन मिनट की मोहलत), यह सब छोड़ो, फिर मुक्त हो जाओगे"। वहां यह शासन नहीं चलते है। नियम, भाव, नम्रता होनी चाहिए।

श्री नैयरः बस एक ही नियम?

स्वामी जीः बस।

श्री नैयरः या इसके अलावा भी कोई नियम?

स्वामी जीः यही discipline में आयेगा। गुरु के पास जाकर तो गुरु के दर्शन से ही फिर नियम कायम रहते हैं। और भी नियम जो होने चाहिए वह भी बन जाते है, they are developed.

श्री नैयरः गुरु लोग स्वयं ही अनुग्रह करते हैं शिष्य पर या शिष्य को भी इसके लिए कुछ करना पड़ता है?

स्वामी जीः नहीं। Basis भी होना चाहिए ना। शिष्य का मन साफ होना चाहिए।

"दुष्टाधिवास विगमे, पुष्पैर्कुम्भाविधवसिते
द्बगुणोऽस्य संस्कारो नियतं शुद्धे धटे विधिः।"

यह अभिनवगुप्त ने एक श्लोक बताया है। दुष्ट अधिवास नहीं होना चाहिए। जैसे मिट्टी का घड़ा, उसमें दुष्ट अधिवास हो, कुछ मैल भरा हुआ हो, उस में पुष्प डालने की इच्छा हो किसी को, ऐसे थोड़े ही पुष्प यदि डालते है उसमें, वह पुष्प भी मलिन हो जायेंगे उसमें। इसलिए उसका संस्कार, पहले वह दुष्टता हटानी है, फिर उसको साफ करना है, इसके संस्कार बनाने है फिर इसमें पुष्प डाले जाते है और फिर यह संस्कृत हो सकता है। इसलिए दुष्ट अधिवास वाला शिष्य नहीं बन सकता है। शुद्ध भाव से, प्रेम से, मन को साफ करके और अपने हृदयरूपी स्थान को pantry बना कर नहीं आना चाहिए, हृदयरूपी स्थान बिल्कुल साफ होना चाहिए, active, ताकि उसका अनुग्रह वहां ठहर सके। आप समझ गये?

श्री नैयरः जी।

स्वामी जीः Direct experience जब होने वाली होती है वह अनुग्रह से होती है, गुरु ज्ञान से प्राप्त होता है। या गुरुज्ञान या शिव–अनुग्रह से प्राप्त होता है।

दर्शनात् स्पर्शनात् वाऽपि वितताद्भवसागरात्।
तारयिष्यन्ति योगीन्द्रा कुलाचार प्रतिष्ठिताः।।

(कुलाचार का मतलब है यहां त्रिकाचार) त्रिकाचार में जो प्रतिष्ठित योगीन्द्र होते हैं वह दर्शन से या स्पर्श से, पार करते है अपने शिष्यों को। यहीं दीक्षा होती है उनकी।

प्रो. गुरुटूः भगवान् अभिनवगुप्त जी एकबार कहते है कि जिनको सत्त्वज्ञान उत्पन्न हो जाता है उनको देवियों की दीक्षा होती है। इसका क्या तात्पर्य है?

स्वामी जीः इसका तात्पर्य है, जो क्रम है– गुरु–शिष्य परम्परा, गुरु–शिष्य परम्परा कहीं लुप्त न हो जाए, इसके भाव से उन्होंने यह कहा है जब गुरु के बिना ही उस को वह ईश्वरदर्शन हो सकता है तो इसका गुरु कौन बनेगा। इसलिए अभिनवगुप्त ने वहां कहा है, **"दैव्यैर्भिः"** जो इन्द्रिय–शक्तियां हैं – इन्द्रियों में भी दो section शैवशास्त्रों ने रखे हैं। एक इन्द्रिय–वृत्तियां और इन्द्रिय–शक्तियां। इन्द्रिय–वृत्तियां वह इन्द्रियां हैं आंख, नाक, यही इन्द्रियां है, कभी यह वृत्तियों का स्वरूप धारण करती हैं और कभी शक्तियों का स्वरूप धारण करती है। जब वृत्तियों का स्वरूप धारण करती है तो फिर बहिर्मुख वृत्तियां हो जाती है। जब शक्तियों का स्वरूप धारण करती है यह वृत्तियां, वह योगियों की इन्द्रिय–शक्ति कहलाती है। उस समय वह इन्द्रियां वृत्तियों के रूप में न आकर शक्तियों का रूप धारण करती है और शक्तियां ही उस को उपदेश करती है। इसीलिए अभिनवगुप्त ने श्रीमद्भगवद्गीता की टीका

में कहा है–

"तद्विद्धिप्रणिपातेन परिप्रश्नेन सेवया।
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः।।

हे अर्जुन! यह समझना चाहिए, तद्विद्धिप्रणिपातेन–प्रणिपात करने, प्रश्न करने से और सेवा करने से, प्रणिपात नहीं है। वह केवल प्रणाम करना या परिप्रश्न पूछना investigation है। इन्द्रियों में जब investigate करोगे कि यह बात क्या है, मैं हूं कौन? व इन्द्रियां ही फिर उसको जितलायेंगी कि आप का स्वरूप क्या है। वह इन्दियां ही उसकी गुरु बन जाती है। इसलिए वहां कहा है **"देवीगीर्दीक्षिता"** इन्द्रिय–देवियों ने ही उसको दीक्षा दी है, इन्द्रिय–देवियां ही उसकी गुरु बन गई और गुरु–शिष्य क्रम उसी रीति से बदस्तूर रहा।

श्री नैयर: यह जो शैवधर्म है, इसमें भक्ति का भी कोई स्थान है?

स्वामी जी: भक्ति पर ज़्यादा जोर है। भक्ति न हो तो योग भी नहीं होगा। ज्ञान भी नहीं होगा। भक्ति ही होनी चाहिए पहले।

श्री नैयर: लेकिन कहीं कुछ लोग कहते है कि शैवधर्म में, भक्ति से ज्यादा समावेश जो है उसका सम्मान ज्यादा है, उसका स्थान बड़ा है। यह समावेश क्या है?

स्वामी जी: नहीं, पूर्ण समावेश ही भक्तिः है।

"न पादपतनं भक्तिर्व्यापिनि परमात्मनि।
भक्तिर्भावस्वभावानां तदेकीभावभावनम्।।"

पादपतनं भक्ति न भक्तिः। पादपतन जो है, किसी के सामने, गुरु के सामने, भगवान के सामने, प्रभु के सामने, ईश्वर के सामने झुकना भक्ति नहीं कहलाता है। ईश्वर के सामने झुक कर फिर रोना, चिल्लाना उसके सामने, अश्रु बहाना, यह भक्ति नहीं कहलाती है। क्योंकि "व्यापिनि परमात्मनि" परमात्मा तो व्यापक है। हर स्थान में वह मौजूद है। तो शैवशास्त्र में भक्ति क्या है?

भक्तिर्भावस्वभावानां तदेकीभावभावनम्।

केवल ईश्वर भक्ति करने से भक्ति का सर्वथा नाश हो जाता है। सब लोगों से भक्ति करो। सब लोगों से प्रेम करो। When you love all the worldly people, you are loving God. यह भक्ति है।

श्री नैयर: स्वामी जी यह सब लोग तो आरोह जानते नहीं। इनके लिए भक्ति पैदा करके तो आदमी फंस जायेगा, आगे कैसे जायेगा?

स्वामी जी: नहीं। यह समझने की बात है ना। यह individual रूपता से भक्ति नहीं करनी चाहिए। Individual रूपता से आसक्ति प्राप्त हो जायेगी। भक्ति is universal. यह नहीं कि एक जमात को ही प्रेम किया और दूसरी जमात को छोड़ा। Universally you should love. You should love the universe, as the representation of God.

श्री नैयर: और ध्यान और meditation, इसका भी कोई स्थान है?

स्वामी जी: हां, ध्यान और meditation भी करते हैं, लेकिन भक्ति पहले होनी चाहिए। ध्यान तो तब ही लग जायेगा जब भक्ति होगी।

श्री नैयर: ध्यान किसका?

स्वामी जी: वही universal जो प्रभु है। वह देखना है हमने कहां ठहरा है? क्योंकि वह universal प्रभु भी त्रिक मार्ग में ही ठहरा है। आन्तरता में है, ग्राह्यता में है। प्राण जब उतरते हैं वह बाह्यता है। प्राण जब अन्दर चले जाते हैं वह ग्राह्यता है और प्राणापान की जो संधि है, वह अन्तरता है। इसलिए चूंकि हम ग्राह्यता और बाह्यता में उसको पहचान नहीं सकते है because we are not advanced साधक, advanced aspirants, इसलिए गुरु दीक्षा देता है, जो point है अन्तरता का, उसी प्रकार निरीक्षण करना, उसी पर concentrate करना। ऐसे ही ध्यान करते हैं।

प्रो. कोकिलू: स्वामी जी, आपने जो बताया कि संधि पर ही concentrate करना चाहिए, तो आम लोगों को कैसे समझायेंगे कि सन्धि क्या है?

स्वामी जी: अभ्यास में जो अशक्त है उनके लिए जप है। जप में भी जो अशक्त है उनके लिए स्तोत्र पाठ है। स्तोत्र पाठ में भी जो अशक्त है, उनके लिए universal काम करना जैसे कुएं खोदना, धर्मशालाएं बनाना, स्कूल खोलने, hospitals खोलने, इससे भी मन की शुद्धि होती है। मन की शुद्धि होने से फिर यह संधि के ज्ञान होने का अधिकार प्राप्त होता है। तत्पश्चात् उस संधि पर concentrate कर सकता है। आम लोगों के लिए भी यह रास्ते बने हुए हैं। But you have to travel. This is a long

journey, Sir.

प्रो. गुरुटू: योगदर्शन में वैसे जोर दिया है क्रिया पर, योग पर और वेदान्त आदि शास्त्रों में ज्ञान–प्रधानता ही मानी है। शैव–शास्त्र कैसे इनका समन्वय कर सकता है। क्या योग प्रधान है या ज्ञान प्रधान है, शैव–शास्त्र में?

स्वामी जी: यह ज्ञान योग प्रधान है। ज्ञान–रूप योग होना चाहिए। योग में केवल meditation, मन्त्र जप ही नहीं करना है। इसमें ज्ञान भी होना चाहिए। ज्ञान का योग के साथ अकाट्य संबंध है। जहां ज्ञान होता है वहां योग ज़रूरी होना चाहिए और क्रिया भी वहां ही होनी चाहिए।

प्रो. गुरुटू: गोया ज्ञान क्रिया के बिना अधूरा है?

स्वामी जी: ज्ञान क्रिया के बिना अधूरा है और क्रिया ज्ञान के बिना अधूरी है।

श्री नैयर: स्वामी जी यह क्रिया–योग और ज्ञान–योग की बात की गुरुटू साहिब ने और उसके बाद जो मैंने थोड़ा बहुत पढ़ा है, आणवोपाय, शाक्तोपाय और शाम्भवोपाय है, लेकिन एक है जिसमें कोई उपाय नहीं है, अनुपाय। वह सीधा कोई चल सकता है या इन तीनों से चल के आना पड़ेगा, क्रिया, ज्ञान, इच्छा?

स्वामी जी: यह वास्तव में तीन ही उपाय माने गये है।

श्री नैयर: जी।

स्वामी जी: शाम्भवोपाय, शाक्तोपाय और आधवोपाय। शाम्भवोपाय जो है, इच्छाशक्ति प्रधान है, और शाक्तोपाय ज्ञान–शक्ति प्रधान है और आणवोपाय क्रियाशक्ति प्रधान है। जहां इच्छाशक्ति से ही one-pointedness प्राप्त होती है, वहां शाम्भवोपाय काम कर सकता है। जहां one-pointedness, एकाग्रता ज्ञान से संभव होती है वहां शाक्तोपाय की प्रधानता होती है और जहां क्रिया से one-pointedness आती है, वहां आणवोपाय की। इसीलिए आणवोपाय के संसार में ही यह hospital खोलना, सड़कें बनाना, कुएं खोदना, लोगों का उपकार करना, यह बताया है। क्योंकि इससे भी मानसिक स्थिति एकाग्र बन जाती है। यह तीन उपाय–क्रम यहां Shaivism में चले आये है। तीन उपाय क्रमों से आगे जो अनुपाय जो क्रम आप ने बताया है, जहां कुछ नहीं करना है।

श्री नैयर: मैंने नहीं बताया है आपने बताया है। मैंने तो आपसे सीखा है, मैं कैसे बता सकता हूं?

स्वामी जी: वह अनुपाय क्रम जो है, उपेय–क्रम वह उपेय संसार में ही आयेगा। वह उपाय जाल में नहीं आयेगा। अनुपाय उसको कहते है, यह समझना कि कुछ नहीं करना। यह इतना ही उपाय, कितना उपाय?

श्री नैयर: कुछ नहीं करना?

स्वामी जी: नहीं, यही समझना। यही अच्छी तरह से, भली भांति समझना कि कुछ नहीं करना। अच्छी तरह से। जब यह समझने लगेगा कि कुछ नहीं करना है वह अनुपाय स्थिति में आ गया। अनुपाय–स्थिति में आने वाले बहुत ही कतिप है।

पूजिका शतशःसन्ति, भक्त सन्ति सहस्रशः,
प्रसादपात्रं आश्वस्ता प्रभोर्द्वित्रा न पंचशः।।

अर्थात् पूजक तो सैंकड़ों हमें मिल सकते है। (भक्ताः सन्ति सहस्रशः) भक्तजन हज़ारों और करोड़ों मिल सकते है। परंतु (प्रसादपात्रं आश्वस्ताप्रभोः) प्रभु के प्रसाद के पात्र बने जो होते है, (द्वित्रासन्ति) दो या तीन ही इस संसार में मिलेंगे, (न पंचशः) पांच नहीं मिलेंगे। इसलिए वह अनुपाय जो है, अनुपाय in fact it is no उपाय। यह वहां लिखा है ना **"अनुदराकन्या"** जैसे कोई कहता है **"अनुदराकन्या।"** यह कन्या अनुदरा है, इसका पेट नहीं है। इसका मतलब यह है बहुत थोड़ा खाने वाली है। इसीलिए इसको अनुदराकन्या कहते है। इसीलिए थोड़ा या उपाय वहां है। थोड़ा सा उपाय क्या है वहां अनुपाय में? अनुपाय में इतना उपाय है यह समझना कि कुछ नहीं करना है, बस।

श्री नैयर: लेकिन आजकल जमाना जो है, स्वामी जी, आप जानते है कि दुनिया बड़ी आराम पसन्द हो गई है।

स्वामी जी: वह अनुपाय में ही रहना चाहती है?

श्री नैयर: दुनिया चाहती है कि कुछ ऐसा जादू हो कि कुछ उपाय न करना पड़े और काम बन जाये। तो अनुपाय तक आप समझाते हैं कि कोई जरिया नहीं है उस तरह से चलना पड़ेगा जो तीन

8-8

सीढियां है उनको cross करके ही आदमी वहां पहुंच सकता है?

स्वामी जी: मेरी राय में तो इन सीढ़ियों से ही चढ़ना पड़ेगा।

श्री नैयर: सीधा कोई नहीं जा सकता है?

स्वामी जी: सीधा है। ऊपर से जब आमंत्रण हो, प्रभु का।

श्री नैयर: तो वह कैसे हो?

स्वामी जी: किसी किसी हो होता है ऐसे ही, काम करते–करते, प्रभु का आमंत्रण हो गया, अनुग्रह, grace of God, बस he is called back.

(यहां कुछ शब्द छूट गए हैं)

श्री नैयर: यह आप, उर्दू में कहते है कशप–नफसी, अपनी बात को घटाकर कहना। यह तो दुनिया जानती है, आप अपने मुंह से तो कभी नहीं कहेंगे, लेकिन यह है कि कश्मीर शैवदर्शन में, मैंने ऐसा सुना है कि जो लोग पहुंचे हुए हैं, वह जो कुछ नहीं जानते हैं, जो इस रास्ते को बिल्कुल पहचानते तक नहीं हैं, उन पर शक्तिपात करते हैं। तो क्या ऐसा हो सकता कि आप... ....

स्वामी जी: (हंसते, हंसते) आपने .... ऐसा हो सकता है।

श्री नैयर: ऐसा हो सकता है।

स्वामी जी: ऐसा हो सकता है, प्रभु की दया होनी चाहिए।

श्री नैयर: तो मैं उस समय का, उस घड़ी का बड़ी बेसब्री से इंतजार करूंगा।

प्रो. कोकिलू: लल्लेश्वरी, जो यहां ललद्यद् के नाम से बड़ी प्रसिद्ध है यहां कश्मीर की, उसने कहा है कि–

छांड़ान लूसुस पननिस पानस छेपिथ ज्ञानस
वोत न कांह लय करमस वाचस मयखानस
स चवान न कांह।

अर्थात मैंने अपने आपको बहुत खोजा लेकिन इन निर्विकल्पज्ञान की ओर मेरी पहुंच नहीं, मैंने नहीं समझा कि निर्विकल्प ज्ञान क्या है। लेकिन जब मैंने अपने आपको लीन किया तो मैं वहां उस मैखाने पर पहुंची जहां जाम भरे भरे थे लेकिन पीने की किसी में सामर्थ्य ही नहीं थी। क्या यह अनुपाय की ओर उसने संकेत किया है?

स्वामी जी: यह अनुपाय की ओर।

प्रो. कोकिलू: अनुपाय की ओर ही संकेत किया है?

स्वामी जी: अनुपाय की ओर संकेत किया है।

प्रो. गुरुटू: स्वामी जी, मैं जरा विषय को बदलना चाहता हूं। यह सांख्यदर्शन में पच्चीस तत्त्व माने हुए है। शैवशास्त्र 37 (सैंतीस) तत्त्वों को मानता है। यह पच्चीस तत्त्वों से आगे वाला जो है यह शैवदर्शन का तत्त्वक्रम, यह क्या है और इसमें क्या रहस्य है? क्यों, उनको क्या आवश्यकता पड़ गई 25 से बढ़कर 37 तक जाने की?

स्वामी जी: शैवाचार्यों का यह तात्पर्य है हमें समझाना कि केवल पुरुषतत्त्व तक ही संसार खत्म नहीं हैं। सांख्यदर्शन में और वेदान्तदर्शन में या योगदर्शन में उन्होंने सिद्ध किया है कि पुरुषतत्त्व तक मनुष्य पहुंच गया तो मुक्त हो गया। परंतु पुरुषतत्त्व तक पहुंचकर भी मुक्त होने की आशा नहीं है। इसको स्पष्ट करने के लिए शैवशास्त्रों ने और इसके आगे जो तत्त्व है, जो संसार में हैं, जो संसार को जतलाते हैं, अर्थात् पुरुषतत्त्व से आगे भी संसार है जिसको खत्म करना है, जिसको लय करना है, यह समझाने के लिए पुरुषतत्त्व से आगे, इन्होंने और पांच तत्त्व लिये हैं। पुरुष को आवृत करने वाले इन पांच तत्त्वों को पांच coverings के रूप में बता दिया है और covering करने का जो instrument है, माया बताई है। इसलिए वह छः तत्त्व हो गये। छः तत्त्वों से जब परे पहुंचने लगता है, फिर शुद्धविद्या तत्त्व आता है। शुद्धविद्या तत्त्व में भी कुछ कुछ शिवभाव के समझने में न्यूनता रहती है। इसलिए उसको भी संसार में ही रखा है। उससे आगे ईश्वरतत्त्व है। ईश्वरतत्व में भी इदम्–भाव का कुछ--कुछ impression रहता है। इसलिए वह भी संसार है। उसके आगे सदाशिवतत्व में भी अहम्–भाव जो है universal consciousness भली–भांति ठहरी रहती है परंतु वहां भी इदम्--भाव कुछ संस्कार–रूप से बना रहता है। इसलिए वह तत्त्व भी संसार में ही रहता है। इसलिए छत्तीस तत्त्व रखे हैं।

श्री नैयर: शब्द है 'स्पन्द' और अंग्रेजी में

उसको कहा है vibration in consciousness. उर्दू में मैं तर्जमा तो कर सकता हूं– **शअऊरगिरताश** – हल्का सा कांपना, कोई लहर आना। लेकिन वह क्या है, यह मैं नहीं जानता हूं।

स्वामी जी: स्पन्द संसार भी हो सकता है, स्पन्द मोक्ष भी हो सकता है। स्वरूप स्थिति भी स्पन्द कहलाता है और स्पन्द जो है वह संसार भी है। जहां स्पन्द का तात्पर्य है 'चलन' "movement". Movement कभी नहीं आ सकती है, movement संभव ही नहीं है जब कोई भिन्न देश, भिन्न काल और भिन्न आकार में ही movement हो जाती है। जब यह कोई चीज़ है, यह vibrate करेगी। इसके लिए space होनी चाहिए।

श्री नैयर: हाथ की उंगलियां।

स्वामी जी: हाथ की उंगलियां अगर vibrate करेंगी, स्पन्द करेंगी। इसके लिए जगह होनी चाहिए। वह जगह ही संसार है। So this is movement, which will lead you to संसार। यह भी स्पन्द कहलाता है। मगर यह जो स्पन्दशास्त्र है, हमारे शैवदर्शन में, यह ऐसा निर्णय नहीं करता है। यह वह स्पन्द है, वह चलन है, जिसमें किसी भिन्न स्थान की आवश्यकता नहीं है। अपने ही में vibration है।

श्री नैयर: अपने में ही स्थान पैदा होता है?

स्वामी जी: स्वात्मन, स्वात्मनि स्वात्मस्थितिः। स्वात्मनः – अपने स्वरूप की स्थिति, अपने स्वरूप में और अपने स्वरूप से ही, अपने स्वरूप के क्रम से ही। वह स्थिति स्पन्द कहलाती है। It is vibrating in its own nature, that is स्पन्द। Vibrating force, acting in its own nature is स्पन्द।

श्री नैयर: तो महसूस होता होगा?

स्वामी जी: It is felt only.

प्रो. गुरुटू: यह जो कहा है–

''ऊर्मिरेषा विबोधाब्धिर्न संविदनयाविना''

इसका क्या तात्पर्य है?

स्वामी जी: यह द्रष्टान्त है। बाह्य समुद्र में जो tides होती है, जो tides move करती है, वहां उनमें होना चाहिए दूसरा आकाश।

प्रो. गुरुटू: मतलब सागर की लहरों के लिए जगह होनी चाहिए?

स्वामी जी: हां। सागर की लहरों को, चलने के लिए आकाश होना चाहिए। क्योंकि वह लहर जो उठेगी, कहां उठेगी, किसमें जायेगी?

श्री नैयर: या ऊपर या साहिल पर।

स्वामी जी: हां। इसलिए दूसरी जगह होनी चाहिए। द्वैत आ गया न वहां। मगर यह द्रष्टान्त जो होता है, वह एकांगी होता है। यह जो विबोधाब्धि है, बोध सागर, चिद्रूपी जो समुद्र है, उस समुद्र में वैसी tides हैं जो स्पन्द कहलाती हैं। वह tides हैं जिसमें दूसरे स्थान की आवश्यकता नहीं है। इसीलिए कहा है ''न संविद् अनयाविना'' इस ऊर्मी के बिना संविद् नहीं है। ऊर्मी ही सागर है और सागर ही ऊर्मी है।

प्रो. कोकिलू: स्वामी जी, आचार्य अभिनवगुप्त जी कहते हैं कि पृथ्वी तत्त्व में परिपूर्ण शिवभाव है और यहां तक कहा गया है कि एक मामूली घास के तिनके में भी सारे तत्त्व पाये जाते हैं। इस तरह उन्होंने पृथ्वी तत्त्व में ही परिपूर्ण परासंवित् को स्वीकारा है। जब यह बात है तो साधना मार्ग में तत्वों का जो आरोहक्रम है, यह क्यों फिर कहा गया है, इसकी क्या आवश्यकता है?

स्वामी जी: मैंने पहले ही बताया है आरोहक्रम और अवरोहक्रम, यह लीला है। इसको लीलारूप में जानना है। वह जानने के लिए हम साधना करते हैं। क्योंकि जिस वक्त प्रत्यभिज्ञान होता है, जिस वक्त मनुष्य को, साधक को, योगी को, प्रत्यभिज्ञान होता है, उस समय प्रत्यभिज्ञान करने के समय, जिस समय वह अनुभव करता है अपने स्वरूप का अनुभव करता है समाधि में, उस समय उसे ऐसा अनुभव होता है कि **ओह! यह मैं था ही, पहले से ही था।** इस अवस्था में मैं पहले से ही था। यह स्मृति इसको आ जाती है। इस स्थिति को पुष्ट करने के लिए अभिनवगुप्त जी प्रत्यभिज्ञा–शास्त्र की टीका में कहते हैं–

स्वात्मावभासो हि न अननुभूतपूर्व

जो स्वात्मप्रकाश है, जिससे स्वात्मा की स्थिति प्राप्त होती है, स्वात्मा का दर्शन होता है, वह अननुभूतपूर्व नहीं है। अननुभूतपूर्व हो गया – पहले नहीं देखा है, यह बात नही है वहां। यह पहले देख चुका है। कालान्तर में उसने भूल डाला है। किस से? अवरोहक्रम से। जब उतर गया, भूल डाला। जब चढ़ा, यह memory आ जाती है, ओह मैं वहां ही था।

५-ग

I was there इसलिए यह साधनाक्रम तब तक ही है जब तक इसका प्रत्यभिज्ञान् न हो जाए। प्रत्यभिज्ञान होने पर साधनाक्रम सारा खत्म हो जाता है।

प्रो. कोकिलू: इस आम आदमी को हम कैसे समझायेंगे कि घास के तिनके में सारे तत्त्व पाये जाते है?

स्वामी जी: घास के तिनके में, atom को देखिए। Atom में कितनी energy है, यह scientist भी समझा सकते है।

श्री नैयर: Science is itself a spiritual knowledge, अब स्वामी जी एक बात ओर पूछने की विनती करता हूं कि यह मोक्ष, मोक्ष के लिए योग की आवश्यकता है कि कर्म की आवश्यकता है। या दोनों, कर्म और योग की आवश्यकता है?

स्वामी जी: कर्म क्या मतलब है आपका?

श्री नैयर: जो... जैसा हम व्यवहार, सारा व्यवहार करते है, सोचते, समझते है?

स्वामी जी: अच्छा daily routine of life?

श्री नैयर: Daily routine of life, संसारी जैसी activities?

स्वामी जी: वह neglect नहीं करनी चाहिए। यहां Shaivism में neglect नहीं करना है।

श्री नैयर: मोक्ष के लिए योग भी ज़रूरी है और व्यवहार भी ज़रूरी है?

स्वामी जी: व्यवहार भी जरूरी है।

प्रो. गुरुटू: स्वामी जी यह जो साधना के संबंध में शैवशास्त्र से दूसरे शास्त्र हैं उनमें षट्दल का वर्णन आता है। लेकिन शैवशास्त्र में षट्दल का नहीं, यहां पर चक्रों का वर्णन आता है– षट्चक्र। तो इसका क्या तात्पर्य है। चक्रों से, दलों से क्या तात्पर्य है?

स्वामी जी: वास्तव में मैंने भी चक्रों का ही अनुभव किया है, दलों का अनुभव नहीं किया। दल वहां नहीं हैं। शायद शैवशास्त्र के अन्य आचार्यों ने इनको इन कह कर इसलिए समझाया है क्योंकि they are actually spokes यह दल नहीं है। यह spokes हैं wheel के। यह चक्र हैं। यहां चक्रों का उदय होता है। दलों का उदय नहीं होता है। और अभिनवगुप्त ने भी तन्त्रालोक के सातवें अह्निक के अन्त में लिखा है -

इत्येष सूक्ष्मपरिमर्शनशीलनीय–
श्चक्रोदयोऽनुभवशास्त्रदृशा मयोक्तः ।।

इस प्रकार (एष) यह (सूक्ष्मपरिमर्शनशीलनीयः) सूक्ष्म अनुभूति से अनुभव करने योग्य है यह चक्रोदय। यह जो चक्रोदय मैंने कहा है, यह अपने अनुभव से और शास्त्रों की दृष्टि से मैंने कहा है।

श्री नैयर: स्वामी जी, आपकी बातचीत शुरू होने से पहले मैंने एक छोटी सी बात कही थी कि यह जो मेरे साथी हैं, यह आरोही हैं। यह ज़्यादा मानते हैं। मेरा ज्ञान बहुत सीमित है। मैं आम आदमी की तरह हूं। तो मेरे अन्दर जो जानने की प्यास है वह आम आदमी की प्यास है। तो थोड़ी देर पहले आप फरमा रहे थे क्रिया योग, ज्ञानयोग, इच्छायोग, अनुपाय। एक जिसका बहुत चर्चा है, हम बहुत पढ़ते है इनके बारे में और लोग जानना चाहते हैं कि वह क्या है और उसका कश्मीर शैवदर्शन से क्या रिश्ता है– कुण्डलिनी योग?

स्वामी जी: इच्छा कुण्डलिनी योग।

श्री नैयर: उसके बारे में कुछ बताएं हमें।

स्वामी जी: वास्तव में जो यह कुण्डलिनी योग है तीन प्रकार से है शैवदर्शन के आधार पर। एक है चित्त–कुण्डलिनी, दूसरी है प्राण–कुण्डलिनी और तीसरी है परा–कुण्डलिनी। यह शैवदृष्टि के आधार पर मै बताता हूं। चित्त–कुण्डलिनी जो है वह कुण्डलिनी योग में मुख्यरूपता से वर्णन की गई है। मुख्य चित्त- कुण्डलिनी है। और जो परा कुण्डलिनी है वह universal कुण्डलिनी है। और परा–कुण्डलिनी के साथ हमारा कोई तालुक नहीं है, न परा–कुण्डलिनी का कोई अनुभव कर सकता है। हां चित्त–कुण्डलिनी का अनुभव कर सकता है और प्राण–कुण्डलिनी का अनुभव कर सकता है। बात यह है कि जब हम अपने मन को एकाग्र करने का प्रयत्न करने लगते हैं one-pointed बनाते हैं, उस समय यह बात होती है कि प्राण और अपान, इस ड्रामा में मुख्य आते हैं, प्राण और अपान की गति ही इसमें प्रधान कार्य करने लगती है। किसमें? साधना में। साधना में पूरा है काम इन्हीं का – प्राण और अपान का। चढ़ना और उतरना, चढ़ना और उतरना। यदि शाक्तोपाय दृष्टि से प्राणापान को कोई ताल्लुक नहीं है, तो भी प्राणापान में ही परिवर्तन आ जाता है शाक्तोपाय में। ऐसे ही शाम्भवोपाय में भी प्राणापान में

परिवर्तन आ जाता है। जब शाम्भवोपाय में कुल निर्विकल्परूपता को धारण करता है आदमी maintaining full awareness तो फिर प्राणापान की गति भी change हो जाती है। बिल्कुल subtle रूपता से प्राणापान की गति चलती है। एकाग्रता से। ऐसे ही शाक्तोपाय में भी, ऐसे ही आणवोपाय के क्रम में भी। आणवोपाय में प्राणापान तो मुख्य ही है जो handle करते है उस अभ्यास में। जब प्राणापान की गति सूक्ष्म होने लगती है, शाम्भवोपायक्रम से हो, शाक्तोपाय के क्रम से हो या आणवोपाय क्रम से हो, क्या होने लगता है? यह प्राणापान रुक जाता है। प्राणापान जब रुकने लगता है तो साधक को यह देखता है कि मुझे शायद अब मरना है। This is the last movement now ऐसा अनुभव होने लगता है। पर इसका जो गुरु होता है, अगर गुरु कच्चा न हो, तो फिर यह कटिबद्ध रहकर होता है वहां। डरता नहीं। वहां जो डर गया तो वह फिर व्यथित हो जाता है। बस समाधि को छोड़ता है और जगत में ही आता है। वहां डरने की बात नहीं है। और मरने का भी कोई डर नहीं है। जब यह प्राण रुकरने लगते हैं तो फिर सुषुम्नाधाम में यह चले जाते है। सुषुम्नाधाम में central vein है यहां। सुषुम्नाधाम में प्राणापान की गति rush हो जाती है वह नीचे चले जाते हैं और मूलाधार स्थान पर जब touch करने लगते हैं तो एकदम fountain जैसा लगता है, fountain जैसे वह flow होता है upwards इधर skull के आगे भी।

श्री नैयरः यह फव्वारा किस चीज़ का है, रोशनी है, क्या है?

स्वामी जीः न रोशनी है, यह फव्वारा है the intensity of bliss आनन्द, चिदानन्द। चिदानन्द के रूप में ही यह फव्वारा चलता है। And this is called the state of चित्त–कुण्डलिनी। अब प्राण–कुण्डलिनी के विषय में थोड़ा–सा मैं निर्णय करूंगा।

श्री नैयरः जी।

स्वामी जीः प्राण–कुण्डलिनी का जागरण उसको होता है जो चित्त–कुण्डलिनी का जागृत न हो, उसको बहुत अभयास करने के बाद प्राण–कुण्डलिनी जाग्रत होती है। जो चित्त–कुण्डलिनी का अधिकारी नहीं होता है। प्राण–कुण्डलिनी जब जागृत होती है फिर क्या होता है, जब इसकी गति सूक्ष्म होती है, प्राणापान की गति जब सूक्ष्म होने लगती है, तो फिर यह प्राण रुक जाते हैं, रुककर फिर चले जाते हैं उस सुषुम्नाधाम में। फिर क्या होता है? फिर मूलाधार से वहीं फव्वारा उठने लगता है। मगर वह फव्वारा ऐसा नहीं लगता है जैसा पहले उठा था - in a flash above the space of skull ऐसे नहीं वह फव्वारा उठता है। Bit by bit ऐसे, ऐसे with jerks। पहले मूलाधार चक्र पर आ गया। वहां मूलाधार चक्र पर जब वह touch करता है, वहां चक्र हिलने लगता है, एक wheel हिलने लगता है। He, that साधक, experiences movement of wheel और अन्दर से उसकी आवाज़ भी सुन सकता है, योगी। उस चक्र के हिलने की। जैसे हम पंखे के हिलने की आवाज़ सुन सकते हैं, ऐसे ही वह सुनता है उस चक्र के हिलने की आवाज। फिर ऐसे ही थोड़ी देर के बाद एक दूसरा jerk होता है, फिर फव्वारा उठ जाता है ऊपर– filled with that bliss O God consciousness फिर दूसरा चक्र ऐसे ही घूमने लगता है। उस समय दो चक्र उसको simultaneously घूमने लगते हैं। दो चक्रों की आवाज़ वह सुनता है चलते हुए। ऐसे, ऐसे ही सब षट्चक्रों का उदय होता है। इसका नाम है प्राण–कुण्डलिनी। इस प्राण–कुण्डलिनी से योगियों को सिद्धियां प्राप्त होती है।

अब इसका दूसरा रूप। इसका भी अधिकारी जो न हो, जो निकृष्ट योगी हो। निकृष्ट– मन्द योगी, छोटे स्तर का योगी हो, उसको भी ऐसी गति होती है, जब यह प्राण rush होता है (भगवान् सबों को बचायें) नीचे चला जाता है, नीचे से वह फव्वारा नहीं उठता है। क्या होता है, फव्वारा कुछ नहीं, भ्रूमध्यचक्र movement करता है। यहां से, दो भौंहों के बीच में, यह घूमने लगते हैं और नीचे वाले चक्र घूमने नहीं लगते हैं। फिर नीचे की ओर यह jerks आते हैं। मगर blissful state वहां अनुभव नहीं कर सकता है आदमी।

श्री नैयरः तो इसमें क्या होता है, कष्ट होता है?

स्वामी जीः कष्ट नहीं होता है। He enjoys यह ऐसे जैसे electric shock. Peaceful electric shock जब वह हिलने लगता है। Jerks में peaceful shock उसको अनुभव में आता है।

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श्री नैयरः पहले दोनों में आरोह है इसमें अवरोह हैं?

स्वामी जीः इसमें अवरोह करके फिर अवरोह है। अवरोह एक हो गया जब प्राणापान हो गया, नीचे चले गये। नीचे चले गये, ऊपर नहीं उठते है। फिर यहां से फिर नीचे चले जाते है। यह चक्रों के रूप में। ऐसे ही चक्रों के रूप में मूलाधार–चक्र भी हिलने लगता है। फलस्वरूप इसका कुछ तात्पर्य नहीं निकलता है बल्कि इससे आगे जाकर उसको समाधि का अभाव ही रहता है जन्मभर।

श्री नैयरः इसका फायदा क्या है?

स्वामी जीः कुछ नहीं। इसका फायदा नही होता है।

श्री नैयरः तो जब हम आम लोगों को बतायें कि जो स्वातन्त्र्य सिद्धान्त है काश्मीर शैवदर्शन का, अहम सिद्धान्त, उसके बारे में उनके कुछ शक शुबहा अगर हो तो वह भी आप दूर करें आज?

स्वामी जीः स्वातन्त्र्य है ऊपर से नीचे उतरना। ऊपर से नीचे उतरा, कैसे उतरा? स्वातन्त्र्य से।

निजशक्तिवैभवरात् अण्डचतुष्टयं इदं विभागेन।
शक्तिर्मायाप्रकृतिपृथ्वीचेति प्रभावितं प्रभुना।।

जो प्रभु, भगवान शिव हैं, शंकर हैं, कृष्ण है या कोई भी, (भगवान तो एक ही है), उसने (निजशक्तिवैभवभरात्) अपनी जो स्वातान्त्र्य शक्ति है, उसके वैभव, जो उसका विभव है, उसका expansion, उस expansion से उसने जगत को रचाया है।

श्री नैयरः इच्छा–शक्ति?

स्वामी जीः नहीं। स्वातान्त्र्य शक्ति से जगत की रचना की है। किस जगत की? (शक्तिर्मायाप्रकृतिपृथ्वीचेति प्रभावितं प्रभुना) शक्ति–अण्ड, माया–अण्ड, प्रकृति–अण्ड और पृथ्वी–अण्ड। पृथ्वी–अण्ड में पृथ्वी–तत्त्व है। छत्तीस–तत्त्वों में से पृथ्वी–अण्ड में पृथ्वी–तत्त्व का अन्तर्भाव है और जल–तत्त्व से लेकर प्रकृति–तत्त्व, प्रकृति–अण्ड में इन तत्त्वों का अन्तर्भाव है। और पुरुष–तत्त्व से लेकर माया–तत्त्व तक, माया–अण्ड में अन्तर्भाव। और शक्ति–अण्ड में शुद्ध–विद्या, ईश्वर, सदाशिव और शक्ति–तत्त्व का अन्तर्भाव है। और उस स्वातन्त्र्य को सिद्ध करने के लिए इस स्वातन्त्र्य का निर्णय यहां हुआ है – Kashmir Shaivism में। स्वातन्त्र्य होना चाहिए। लीला वही हुई तो उतर भी सके और उतर कर चढ़ भी सके।

श्री नैयरः यह बहुत से जो धर्म हैं उनमें एक बात यह कही जाती, थोड़ी देर पहले कौकिलू साहब बात कर रहे थे कि यह जो हमारी आम जिन्दगी है उसके कर्म जो हैं इसमें अच्छे होंगे तो अच्छा फल मिलेगा, बुरे होंगे तो बुरा फल मिलेगा। और धर्मों में डर की भावना, अच्छे कर्म करोगे तो स्वर्ग में जाओगे, बुरे कर्म करोगे तो नरक में जाओंगे। तो जितनी देर से मैं आपसे बात सुन रहा हूं, आपने एक बार भी मुझे नहीं डराया। तो क्या यह बतायें कि Kashmir Shaivism जो है इसमें डर का कोई स्थान है या नहीं है?

स्वामी जीः नहीं, डर नहीं है, यह लीला है।

श्री नैयरः तो इसमें किसी को कोई, यह स्वर्ग और नरक वाला जो चक्र है....?

स्वामी जीः नहीं, स्वर्ग नरक नहीं,

स्वयं बंधति देवेशः स्वयंचैवविमुच्यते।
स्वयं भोक्ता स्वयं ज्ञाता स्वयं वैवोलक्ष्यते।।

यह लीला समझना। यह सारी लीला है। As long as it is fact that out creator is Lord Shiva, हम तो उसकी creation हैं। Lord Shiva ने हमें पैदा किया है। He is our father. How can he destroy us? तो यह belief कभी नहीं होना चाहिए, पुत्र अपने पिता से कभी डरता है क्या?

श्री नैयरः बहुत से धर्म हैं अपने देश में बल्कि दुनियां में, यह कहते है कि मुक्ति का रास्ता अगर चाहिए तो भोग का रास्ता छोड़ो। शैव–धर्म कहता है कि भुक्ति और मुक्ति साथ–साथ चल सकते हैं तो अगर भोग को छोड़ सके आदमी तो फिर एक बन्धन टूट जाता है तो आप यह बतायें कि यह बन्धन को पहने पहने मुक्ति कैसे हो सकती?

स्वामी जीः बन्धन जो है ना वह curiosity है।

श्री नैयरः बन्धन नहीं है?

स्वामी जीः नहीं, बन्धन जो है, जीव को जो बांधने का साधन है वह भोग की curiosity है। वह भोग नहीं है। Itself भोग नहीं है बन्धन। भोग से

बन्धन नहीं होता है। curiosity से बंधन रहता है।

श्री नैयर: curiosity का मतलब अज्ञान?

स्वामी जी: नहीं। curiosity मैं अभी समझाऊंगा आपको। curiosity का मतलब यह है, मैंने भोग–साधन का एकदम एक बार ही त्याग किया। अपने आप से कहा बस चलो, यह सब गंदा व्यवहार है, इसको छोड़ो। curiosity lead करती है। मानसिक स्थिति में इसकी curiosity बनी रहती है। किसकी curiosity "कि किस किस भोग को मैंने छोड़ा है"? फलतः उसने उसको पकड़ा है। इसीलिए अभिनवगुप्त ने श्रीमद्भगवद्गीता के दूसरे अध्याय के अन्त में यह सिद्धान्त हमारे सामने रखा है–

अहो नु चेतसश्चित्रा गतिस्त्यागेन यत्किल।
आरोहत्येव विषयांछ्रेयंस्तांस्तु परित्यजेत्।।

(अहो न चेतसश्चित्रा गति) अरे भाइयो! सुनो मन की गति जो है वह बहुत की आश्चर्यमय गति है। बहुत ही कठिन समझने योग्य है मन की गति। (त्यागेन यत्किल) भोगों को जिसने त्याग किया (आरोहत्येव विषयान) उसके ऊपर सारे भोग आ गये। Curiosity बनी रहती है। (छ्रेयंस्तांस्तु) जो भोगों में फंस गया (परित्यजेत्) वह मुक्त हो गया। उसको एक तिनका भी इसका चाव नहीं रहता। बिल्कुल उसके नफरत हो जाती है इन भोगों की। इसलिए उसने छोड़े। इस सिद्धान्त को प्रधान Shaivism ने माना है – नहीं, त्यागने से कुछ फायदा नहीं है। त्यागने से राग आ जायेगा और पकड़ने से त्याग आ जायेगा। रखो ऐसे ही। So in which way we are placed by our Master, by our Creator बस go on like that. This is the right way.

श्री नैयर: शैव–धर्म में ही दक्षिण में भोग को छोड़ने की बात है, तो वह भी तो शैवधर्म का एक रूप है?

स्वामी जी: वह त्रिक–शास्त्र नहीं है त्रिक–शास्त्र में वह वर्णन नहीं किया है।

श्री नैयर: लेकिन शैव–धर्म ही तो है?

स्वामी जी: हां शैव–धर्म है – पाशुपत मत। पाशुमत मत उसको माना गया है। वह पाशुपत है।

श्री नैयर: तो उसका और इसका फर्क क्या है। आम आदमी के लिये?

स्वामी जी: वह द्वैत–शास्त्र है। जहां तक अद्वैत का ताल्लुक है, अद्वैतशास्त्र का संप्रदाय केवल त्रिकशास्त्र में ही देखेंगे, और कहीं नहीं।

श्री नैयर: महान् लेखक राहुल सांस्कृतायन की observation है, पता नहीं कहां तक सही है या नहीं, कि Shaivism जो है दरअसल पहले जो बौद्धधर्म था उसी का एक रूप है। बुद्ध को हटाकर शिव को रख दिया। ऐसा उन्होंने observe किया है। आपकी इसके बारे में क्या राय है?

स्वामी जी: कोई हानि भी नहीं हो सकती है यह मानने में। बुद्ध जो है वह भी शिव ही है क्योंकि मैंने पहले ही आपसे निवेदन किया है कि जो भी संसार में है वह शिव का ही स्वरूप है। एक स्वरूप से, या दूसरे स्वरूप से, शिव ही शिव है।

श्री नैयर: इसी बात को ले, स्वामी जी, तो यह हम लोग जो मारे मारे फिरते हैं, कभी इस तीर्थ पर, कभी उस तीर्थ पर, कभी इनके दर्शन, कभी उनके दर्शन, जब सभी जगह यही कुछ है तो कहीं आने जाने की क्या जरूरत है?

स्वामी जी: कहीं आने जाने की कोई ज़रूरत नही है, सिर्फ अपने मन को साफ करके देखिए और वहां बस उससे आलिंगन कीजिए जो चिदानन्दस्वरूप, भगवान शंकर है, आपके हृदय में जो वास करते हैं।

श्री नैयर: यह जो थोड़ी सी आप ने छोटी सी शर्त रखी है दो तीन शब्दों में, यह बड़ी मुश्किल है। यह बताइये मन को साफ कैसे करें?

स्वामी जी: परेशानियां, ऐसी सारी बातें छोड़ दीजिए। These things are not recognized by Shaivism नानकजी भी कहते है–

"नानक रब संभाल सब गल अच्छी"

अरे नानक! उस रब को संभालो, फिर जो करोगे, वह ठीक ही ठीक है।

श्री नैयर: स्वामी जी प्रश्न तो जो कुछ हमारे मन में उठे थे हमने आपसे पूछे। सभी सवालों के जो जवाब हमें मिले, उनसे तसल्ली हुई। और सुनने वालों को भी उससे फायदा हुआ होगा। लेकिन सवाल से फिर सवाल और जवाब से फिर सवाल पैदा होते है, तो यह सिलसिला तो चलता है। तो इस ख्याल से भी कि आपको हम ज़्यादा थकाएं नहीं, आपका बहुत बहुत धन्यवाद। आपने बहुत कृपा की हम पर।

स्वामी जी: भगवान की दया से।

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मातृका शक्ति का मानव जीवन पर प्रभाव

– डॉ. जागीर सिंह –

काश्मीर शैवदर्शन के अनुसार एकमात्र परमार्थसत्ता परमशिव अथवा पराशक्ति मानी गई है, इसको परासंवित् परावाक् अथवा मातृका शक्ति भी कहते हैं। शिव और शक्ति परस्पर अग्नि और उष्णत्व, जल और शीतत्व, पुष्प और सुगन्ध, चाँद और चाँदनी की तरह अभिन्न हैं। इनके दो रूप माने गये हैं, एक विश्वोत्तीर्ण और एक विश्वमय। विश्वोत्तीर्ण रूप में समस्त प्रमाता, प्रमाण, प्रमेय अथवा जड़ चेतन एक रूप में भासित होते हैं। जैसे – अग्नि में डलने वाली वस्तुएं उससे अभिन्न हो जाती हैं। वह स्वयं प्रकाश रूप में और उसमें पड़ी हुई सभी वस्तुएं भी प्रकाशमय हो जाती हैं[1]। विश्व रचना के समय मातृका शक्ति अपने आपको नाना रूपयों में अभिव्यक्त करती है, यही उनका विश्वमय रूप कहलाता है। इस प्रकार शिव, शक्ति एवं विश्व में पारमार्थिक रूप से भिन्नता नहीं है। केवल व्यवहार में जगत् काश्मीर शैवदर्शन के अनुसार एकमात्र परमार्थसत्ता परमशिव अथवा पराशक्ति मानी गई है, इसको परासंवित् परावाक् अथवा मातृका शक्ति भी कहते हैं। केवल व्यवहार में जगत् और ईश्वर में भेद माना जाता हैं[2]। जिस प्रकार एक योगी अपनी इच्छा से किसी भी वस्तु का निर्माण कर सकता है, उसी प्रकार परावाक् अथवा मातृका शक्ति अन्तःस्थित समस्त अर्थसमूह को वाचक (Subject) और वाच्य (Object) रूप में बाह्य जगत् रूप में अभिव्यक्त करती हैं[3]।

सभी प्रकार में प्राणियों की गतिविधियां अथवा आचार–व्यवहार वाचक, शब्दों के माध्यम से होता है और ये शब्द मातृका में निहित हैं। मातृका से सामान्यरूप में तात्पर्य 'वर्ण' अथवा 'वर्णध्वनि' होता है। इसलिए यह मातृका शक्ति ही है, जिसकी उच्चारण शक्ति से सभी प्राणी अपना--अपना कार्यकलाप करते हैं। अथवा मन, वाणी और कार्य से तरह–तरह के मनन--चिन्तन, बोलचाल अथवा क्रियात्मक रूप में किसी भी कार्य को संपन्न करते हैं[3]। परशुरामकल्पसूत्र अनुसार 'अ' से लेकर 'क्ष' पर्यन्त सभी वर्ण बिन्दु सहित मातृका कहलाते हैं और यह सर्वज्ञताकरी विद्या है[4]। ललिता सहस्रनाम भी मातृका को वर्णरूपिणी कहा गया है[5]। स्वच्छन्द तन्त्र में कहा गया है कि मातृका से बढ़कर कोई विद्या नहीं है[6]। शिवसूत्रों के अनुसार 'अ' प्रभृति 'क्ष' पर्यन्त शब्द राशि रूप भगवती मातृका विश्व जननी है[7]। जगतगुरू शंकराचार्य भी नित्य मातृका शक्ति, परावाक् से देवादि की उत्पत्ति मानते हैं[8]। ऐसा ही तथ्य भगवान् शिव द्वारा स्वच्छन्द तन्त्र में प्रतिपादित किया गया है[9]।

तैत्तिरीय ब्राह्मण में कहा गया है – "उसने 'भू' कहते हुए भूमि का सृजन किया। शंकराचार्य कहते हैं, इस प्रकार मन में उत्पन्न हुए 'भूरादि' शब्दों द्वारा उस परमसत्ता ने 'भूरादि' लोकों की सृष्टि की, ऐसा उस श्रुति का तात्पर्य है[10]।

उसी प्रकार बृहदारण्यकोपनिषद् में भी शब्दपूर्वा की देव, मनुष्य, पितर आदि समस्त विश्व की सृष्टि की बात कही गई हैं[11]। शंकराचार्य का मानना है कि मन में विद्यमान वाचक शब्द का स्मरण करने के पश्चात ही तदनुसार इच्छित कार्य किया जाता है, ऐसा सभी प्राणियों को प्रत्यक्ष का ज्ञान है। इसी प्रकार विधाता से भी पहले मन में प्रादुर्भूत हुए वैदिक (नित्य शब्द, मातृका) शब्द से पश्चात् में तदनुसार अर्थों की सृष्टि हुई[12]। मनुस्मृति अनुसार भी महेश्वर द्वारा पूर्व में वेद शब्दों में निहित सभी प्राणियों के नाम, कर्म इत्यादि पृथक्–पृथक् रूप से निर्मित किए गए हैं[13]। अन्य स्मृतियों में नित्या वेदमयी (ज्ञानमयी) दिव्या वाक् से सभी की उत्पत्ति की बात कही गई है[14]।

भर्तृहरि ने भी वाक्यपदीय में अनादि, नित्या, अक्षररूप शब्दतत्त्व को ही ब्रह्म माना है, जिसका विवर्तरूप जगत् माना गया है[15]।

भगवान् श्रीकृष्ण गीता में शब्द को (अक्षर) ब्रह्मरूप की अभिव्यक्त करते हैं[16]। ऋग्वेद के वाक्सूक्त में कहा गया है कि क्व परावाक् शक्ति ही ग्यारह रुद्रों, आठ वसुओं और बारह आदित्यों को धारण करती हैं[17]। इस जगत् में जो

भी व्यक्ति अन्न को खाता है अर्थात् सांसारिक भोगों को भोगता है वह शक्ति से ही समर्थ होता है अर्थात् इसी शक्ति से प्राणी अन्न खाते हैं, भोगों को भोगते हैं। प्राणियों का देखना, श्वास लेना, बोलना इन्हीं के द्वारा सम्भव होता है। ये सब प्राणियों में अन्तर्यामीरूप से उपस्थित हैं। वही पञ्चमहाभूतों को उत्पन्न करती हुई वायु के समान सर्वत्र व्याप्त है। द्युलोक से परे और इस पृथ्वी लोक से भी परे, इनको अतिक्रान्त करती हुई अपनी महिमा से विशाल रूप में अवस्थित है।[18] ऐतरेयोपनिषद् अनुसार वाक् ही माता है और ऊर्जा शक्ति प्राण उसका पुत्र है।[19]

यह परामातृका शक्ति, जिसको पराशक्ति, परावाक्, कुण्डलिनी भी कहते है, इस प्रमाता, प्रमाण, प्रमेयरूप विश्वप्रपन्च को उत्पन्न करने वाली सम्पूर्ण मातृका की मूल शक्ति है। यही विश्व रचना के समय स्वयं को पश्यन्ती, मध्यमा और वैखरी रूप में अभिव्यक्त करती है। भर्तृहरि ने भी वाक्यपदीय के ब्रह्मकाण्ड में वाक् के इन रूपों को स्वीकार किया है। वेदों में भी परावाक् के चार रूप स्पष्टतः वर्णित हैं[20]। इसका इतना महात्म्य है कि महाभाष्यकार पतंजलि ने इन चार से नाम, आख्यात, उपसर्ग और निपात का ग्रहण किया है। ब्राह्मण ग्रन्थों में चार प्रकार के विभागों को दूसरे रूपों में भी व्यक्त किया गया है[21]। ऋक्संहिता में कहा गया है कि वाक् को कोई देखते हुए भी नहीं देखता, सुनते हुए भी नहीं सुनता। परन्तु दूसरी ओर कुछ विद्वान इसके अनुग्रह से इसको निकट से जानते हैं और उनके सामने यह अपना रहस्य वैसे ही खोल देती है, जैसे कोई सुसज्जित उत्कण्ठित पत्नी अपने आप को अपने पति के सामने डाले देती है[22]। विशुद्ध वाक् व्यवहार करने वालों के लिए कहा जाता है कि जिस प्रकार छाननी से सत्तू (आटा) शुद्ध करते हैं, उसी तरह जो विद्वान ज्ञान से वाणी को शुद्ध कर उसका प्रयोग करते है, वे लोक में मित्र होते हैं अर्थात् मित्रता का सुख पाते हैं, उनकी वाणी में कल्याणमयी रमणीयता एवं लक्ष्मी रहती है[23]।

बृहदारण्यकोपनिषद् में वर्णित राजा जनक एवं ब्रह्मऋषि याज्ञवल्क्य के परस्पर संवाद से भी स्पष्ट है कि वाक् शक्ति लोक यात्रा में भी अद्वितीय रूप में सहायक है एवं जब सूर्य अस्त हो जाता है, चन्द्रमा की चांदनी भी नहीं रहती, आग भी बुझी रहती है, उस समय भी प्राणी को प्रकाश देने वाली वाक् शक्ति ही है। अतः वाक् ही प्रत्यक्षतः पुरुष की देन, मानव, पशु, पक्षी आदि सभी में धर्म–अधर्म, साधु–असाधु, सत्य–असत्य, सहृदय–क्रूर आदि सब के सूचित करने वाली प्रकाशिका है[24]। छान्दोग्योपनिषद् में कहा गया है कि[25] वाक् की उपासना करनी चाहिए[26]। बृहदारण्यक उपनिषद् अनुसार वाक् की ब्रह्म है[27]। नृसिंहोत्तर अनुसार वाक् से ही सब आम्बार–व्यवहार सम्भव है, इसके बिना कुछ भी सम्भव नहीं है[28]। ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद का ज्ञान वाक् से ही होता है। इतिहास, पुराण और अनेक विद्याएं वाक् से ही जानी जाती हैं। बृहदारण्यकोपनिषद् अनुसार इस लोक का, परलोक का और सम्पूर्ण भूतों का ज्ञान वाक् से ही होता है। सभी प्रकार के ज्ञानों का एकमात्र अधिष्ठान् वाक ही है[29]। शिवसूत्रों में भी ज्ञान का आश्रय मातृका शक्ति को ही बतलाया गया है[30]। इसलिए एतरेयोपनिषद् में ऋषि कहते हैं कि वाक् मेरे मन में प्रतिष्ठित है और वाक् की मेरी वाणी में भी प्रतिष्ठित है[31]। जब तक इस मातृका अथवा परावाक् का रहस्य ज्ञान समझा नहीं जाता, प्राणी अपने जीवन में केवल दुःख, क्लेश चिन्ता एवं अभावों के घेरे में फंसकर भटकता रहता है। जीव सांसारिक क्रिया–कलापों, मोह–गाथा, ममता आदि में फंसा हुआ एक बार भी अपने वास्तविक स्वरूप का अनुभव नहीं करता। इसलिए यदि प्राणी जीवन के रहस्य को समझना चाहें, यदि वे अपने परमार्थ स्वरूप को पहचानना चाहें, तो उन्हें मातृका के रहस्य को जानना ही होगा। मातृका शक्ति के सम्यक् प्रकार से न जानने से हम क्लेशदायक भवचक्कर में जकड़े रहते हैं और इस प्रकार बन्धन में पड़े रहते हैं। इसलिए भगवान् शिव सिद्ध वसुगुप्त जी शिवसूत्रों के माध्यम से मातृका रहस्य को अभिव्यक्त करते हैं, जिसको जानने से मुक्ति लाभ होता है, आवागमन का चक्कर छूटता है, परमानन्द की प्राप्ति होती है[32]। परमसत्ता विश्वोत्तीर्ण एवं विश्वमय रूप है[33]। जीव भी विश्व शरीर भगवान् का रूप होने से संकुचित विश्वरूप होता है[34]। त्रिशिरोमत में भी जीव शरीर को 'सर्वदेवमय' माना गया है[35], जिसकी पुष्टि सिद्ध वसुगुप्तजी भी सपन्दशास्त्र में करते हैं[36]। इसलिए शब्द (वाचक), अर्थ (वाच्य) तथा चिन्तन (वेद, ज्ञान) के सभी रूप शिव अथवा शक्तिरूप ही हैं[37]। इसीलिए भगवान् शिव द्वारा तन्त्रसद्भव में कहा गया है कि मातृका शक्ति परमतेज से समन्वित है और उसी से ब्रह्म सहित भुवनों पर्यन्त यह समस्त विश्व में व्याप्त है[38]। जैसा कि ईशावास्योपनिषद् में भी माना गया है[39]। इस शक्ति को

पराशक्ति, परावाक हृदय, परा, महामातृका, मातृका अथवा पराहन्ता भी कहते हैं। वरिवस्यारहस्य अनुसार विश्वबीज अहं में 'अ' शिव अथवा प्रकाश तथा 'ह' शक्ति अथवा विमर्श का द्योतक है, जबकि बिन्दु दोनों के सामरस्यरूप संघट्ट का परिचायक है[40]। परात्रिंशिका अनुसार पराहन्ता (pure or supreme I-consciousness) विमर्श में समस्त वाच्य–वाचक रूप विश्व मयूराण्डरस की भांति सर्वविश्व वैचित्र्य सहित अपने में वट बीज की तरह सूक्ष्मरूप से समाहित रहता है[41]। अतएवं इस 'अहम्' रूप इसका ज्ञान न होने से शब्दों में निहित माहेश्वरी आदि मातृकायें कर्णरन्ध्र से मन, वाणी और काम में भेदात्मक शब्दों का प्रवेश कर एवं तदनुसार व्यवहार कराकर फलतः संसारचक्र में फंसाकर उसे सुख–दुःखादि छन्दों का अनुभव एवं पारतन्त्र्यरूप बन्धन[43] दिलवाने में सतत् तैयार रहती हैं, क्योंकि सभी प्रकार के व्यवहार एवं व्यापार के शब्दों का ही आश्रय लिया जाता है[44]। ऐसा श्री वसुगुप्त, श्री भट्टकल्लट, श्री उत्पल वैष्णवादि का स्पष्ट मत है। अतएवं मानव जीवन पर इसके प्रभाव को देखकर इसका सम्यक् ज्ञान करना चाहिए, तभी वह पुनः अपनी शिवस्वरूपता को प्राप्त कर सकता है और आवागमन के चक्र से छूट सकता है।

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1. "तदुत्तीर्णशिवभट्टारकस्य प्रकाशैकरूप एव भावाः।" (प्र.हृ.टी.सू. 3)
2. "क्वचिदेव भवान् क्वचिद्भवानी सकलार्थक्रमगर्भिणी प्रधाना।
परमार्थपदे तु नैव देव्या भवतो नापि जगत्–त्रयस्य भेदः।।
(शि.स्तो.श्लोक 18/2)
3. चिदात्मैव हि देवोऽन्तःस्थितमिच्छावशाद्बहिः। (ई.प्र.का. 1/38)
योगीव निरुपादानमर्थजातं प्रकाशयेत्।। (तथा द्रष्टव्य 1/49)
4. "श्रीकण्ठादिक्षान्ताः सर्वे वर्णाः बिन्दुसहिताः
मातृका सर्वशुभाकरी विद्या.." (परशु.र.क.सू. 10/21)
5. "मातृका वर्णरूपिणी" (ल.स.ना.श्लोक 167)
6. "न विद्या मातृकापरा" (स्वच्छ.तं. 11/199)
7. "अादिक्षान्तरूपा अज्ञाता माता मातृका विश्वजननी।" (शि.सू.वि 1/4)
8. "ततश्च नित्येभ्यः शब्देभ्यो देवादिव्यक्तीनां प्रभव इत्यविरुद्धम्।।"
(ब्र.सू.शां.भा. 1/3/28)
9. "सा देवी सर्वदेवीनां नामरूपैश्च तिष्ठति।
योगमायाप्रतिच्छन्ना कुमारी लोकभाविनी।" (स्वच्छन्द. तं. 10/727)
10. (क) "स भूरिति व्याहरन् स भूमिमसृजत्।" (तै.ब्रा. 2/2/4/2)
(ख) "इत्येवमादिका भूरादिशब्देभ्य एव मनसि प्रादुर्भूतेभ्यो
भूरादिलोकान् सृष्टान् दर्शयति।" (ब्र.सू.शां.भा. 1/3/28)
11. "ते हि शब्दपूर्वां सृष्टिं दर्शयतः। 'एते इति वै प्रजापतिर्देवानसृजतासृग्रमिति मनुष्यानिन्दव इति पितॄंस्तिरः पवित्रमिति ग्रहानाशव इति स्तोत्रं विश्वानीति शास्त्रमभिसौभगेत्यन्याः प्रजाः' इति श्रुतिः। तथान्यत्रापि 'स मनसा वाचं मिथुनं समभवत्।' इत्यादिना तत्र तत्र शब्दपूर्विका सृष्टिः श्राव्यते।" (ब्र.सू.शां.भा.1/3/28)
12. "अपि च चिकीर्षितमर्थमनुतिष्ठंस्तस्य वाचकं शब्दं पूर्वं स्मृत्वा पश्चात्तमर्थमनुतिष्ठतीति सर्वेषां नः प्रत्यक्षमेतत्। तथा प्रजापतेरपि स्रष्टुः सृष्टेः पूर्वं वैदिकाः शब्दा मनसि प्रादुर्बभूवुः पश्चात्तदनुगतानर्थान् ससर्जेति गम्यते।" (ब्र.सू.शां.भा. 1/3/28)
13. "सर्वेषां तु स नामानि कर्माणि च पृथक्पृथक्।
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निर्ममे।।" (मनुस्मृति 2/121)
14. "अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा।
आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः।।" (स्मृति)
15. "अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः।।" (वा.प., ब्र.का. 1)
16. "अक्षरं ब्रह्म परमं ...." (भ.गी. 8/3)
17. "अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा।।"
(ऋ.वे.मं.10, मं.1,सू. 125)
18. "मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम्।
अमन्तवो मां त उपक्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि।।"
(ऋ.वे.मं.10, मं.4 सू. 125)
19. "अहमेव वात इव प्रवाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिना संबभूव।।"
(ऋ.वे.मं.10, मं.8, सू.125)
20. "वाग्वै माता प्राणः पुत्रः..."
21. (क) "चत्वारि वाक् परिमिता पदानि।" (ऋ.सं. 1/164/45)
(ख) "चत्वारि श्रृङ्गा...." (गो.ब्रा. 3/7)
22. "द्रष्टव्य" (निरुक्त 13/9)
23. "द्रष्टव्य" (ऋ.सं. 10/61/4)
24. "सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत।
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधि वाचि।"
(ऋ.सं. 10/61/2)
25. "द्रष्टव्य" (बृ.उप. 4/3/5)
26. "वागेवैतत् सर्वं विज्ञापयति वाचमुपास्स्वेति" (छां.उप. 7/2/1)
27. "वाग्वै ब्रह्म" (बृहद्–उप 1/3/21)
28. "वागेवेदं सर्वं न ह्यशब्दं इवास्ति।
चिन्मयो ह्ययं ओंकारः चिन्मयमिदं सर्वम्।। (नृसिंहोत्तर. 8/2/2)
29. "सर्वेषां वेदानां वागेकायतनम्।" (बृ.उप 2/4/11)
30. "ज्ञानाधिष्ठानं मातृका" (शि.सू. 1/4)
31. "वाङ् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठितम्।" (ऐत.उप.)
32. (क) "मातृकाचक्रसंबोधः" (शि.सू. 2/7)
(ख) "शब्दे ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति" (शि.श्रु.)
33. "विश्वोत्तीर्णं विश्वमयं च–इति त्रिकादिदर्शनविदः" (प्र.हृ.टी.सू. 8)
34. "यथा च एवं भगवान् विश्वशरीरः, तथा चितिसंकोचात्मा संकुचितचिद्रूपः चेतनो ग्राहकोऽपि वटधानिकावत् संकुचिताशेषविश्वरूपः" (प्र.हृ.टी.सू. 4)
35 "सर्वदेवमयः कायः" (त्रिशिरोमत)
36. "यस्मात्सर्वमयो जीवः" (स्प.का. 2/3)
37. (क) "तेन शब्दार्थचिन्तासु न सावस्था न या शिवः" (स्प.का. 2/4)
(ख) "शक्तिस्तु मातृका ज्ञेया सा च ज्ञेया शिवात्मिका" (श्रीतन्त्रसद्भाव)
38 "या सा तु मातृका देवि परतेजः समन्विता।
तया व्याप्तमिदं विश्वं सब्रह्मभुवनान्तकम्।।" (श्रीतन्त्रसद्भाव)
39. "ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।" (ईशा.उप.मं.1)
40. "अहंकारी शिवशक्ती... स्फुरणप्रकाशरूपौ...परं ब्रह्म"
(वरिवस्यारहस्य 69)
41. "यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः।
तथा हृदयबीजस्थं विश्वमेतच्चराचरम्।।" (परा.त्रि. 34)
42. "शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः" (शि.सू. 1/2)
43. (क) "करन्धचितिमध्यस्था ब्रह्मपाशावलम्बिकाः।
पीठेश्वर्यो महाघोरा मोहयन्ति मुहुर्मुहुः।।" (श्रीतिमिरोद्घाट)
(ख) "शब्दराशिसमुत्थस्य शक्तिवर्गस्य भोग्यताम्।
कलाविलुप्तविभवो गतः सन् स पशुः स्मृतः।।" (स्प.का. 3/13)
44. "स्वरूपावरणे चास्य शक्तयः सततोत्थिताः।
यतः शब्दानुवेधेन न विना प्रत्ययोद्भवः।।" (स्प. का. 3/15)

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2010		
16 March	Tuesday	Navreh
18 March	Thursday	Zangtray
11 April	Sunday	Jayanti (Ishwarswaroop Swami Ji Maharaj)
15 April	Thursday	Pratishtha-Divas Amriteshwar Temple, Delhi Ashram.
24 April	Saturday	Pratishtha-Divas Amriteshwar Temple, Jammu Ashram.
9 May	Sunday	Varsh (Solar) Ishwarswaroop Swami Ji Maharaj.
11 May	Tuesday	Jayanti (Malmaas) Ishwarswaroop Swami Ji Maharaj.
11 May	Tuesday	Pratishtha-Divas Amriteshwar Temple, Ishwar Ashram, Ishber [Kashmir].
19 June	Saturday	Jyeshth-Ashrami, Mata Khirbhawani, Tulmulla.
25 July	Sunday	Guru Purnima
24 Aug.	Tuesday	Shrawan Purnima [Flag hoisting, Amriteshwar Temple, each Kendra]
1 Sept.	Wednesday	Janamashtami
25 Sept.	Saturday	Pitrpaksh Jag [Yajnya] Swami Mahtabkak Ji Maharaj.
27 Sept.	Monday	Varshik Jag [Mahasamadhi Divas] Ishwarswaroop Swami Ji Maharaj.
06 Oct.	Wednesday	Pitrpaksh Jag Swami Ram Ji Maharaj
09 Nov.	Tuesday	Jayanti Swami Mahtabkak Ji Maharaj
2011		
01 Jan.	Saturday	Jayanti Swami Ram Ji Maharaj
01 Feb.	Tuesday	Varshik Jag Swami Ram Ji Maharaj
01 March	Tuesday	Mahashivratri
06 March	Sunday	Varshik Jag Swami Mahtabkak Ji Maharaj.

ISHWAR ASHRAM TRUST, 2- MOHINDER NAGAR, JAMMU

COMBINED BALANCE SHEET OF J & K KENDRA & DELHI KENDRA AS ON 31.03.2009

LIABILITIES	JMU / SRG KENDRA	DELHI KENDRA	TOTAL
CORPUS OF THE TRUST			
OPENING BALANCE	2,314,110.26	5,438,527.83	7,752,638.09
(i) LESS EXCESS OF EXP OVER INCOME	18,383.82	251,782.85	270,166.67
(ii) ADD : EXCESS OF INCOME OVER EXP			
TOTAL	2,295,726.44	5,186,744.98	7,482,471.42
BUILDING FUND			
AS PER SCHEDULE - G	2,144,020.33	218,286.00	2,362,306.33
	-	-	-
	2,144,020.33	218,286.00	2,362,306.33
DONATION FOR PURCHASE OF LAND AT SRG.	220,000.00	-	220,000.00
PUBLICATION FUND			
OPENING BALANCE	11,978.25	243,240.00	255,218.25
CURRENT YEARS	-	-	-
	231,978.25	243,240.00	475,218.25
CURRENT LIABILITY			
AS PER SCHEDULE-B	27,026.00	555,659.00	582,685.00
CAPITAL DONATIONS			
DONATION FOR STATUE FOR	-		
STATUE OF SWAMI JI	-	144,000.00	144,000.00
	-	144,000.00	144,000.00
TOTAL	4,698,751.02	6,347,929.98	11,046,681.00

ASSESTS	JMU / SRG KENDRA	DELHI KENDRA	TOTAL
FIXED ASSETS			
AS PER SCHEDULE - A	2,482,329.90	5,663,074.30	8,145,404.20
DEPOSITS			
WITH DESU	-	6,000.00	6,000.00
WITH TELEPHONE DEPTT (JMU)	4,600.00	-	4,600.00
	4,600.00	6,000.00	10,600.00
WORK-IN -PROGRESS			
AS PER SCHEDULE - F	592,000.00	90,000.00	682,000.00
INVTT. & DEPOSITS			
UTI OPENING BALANCE	296,119.34	-	296,119.34
CURRENT	21,963.46		21,963.46
	318,082.80	-	318,082.80
CURRENT ASSESTS			
STOCK OF BOOKS ETC			
SCHEDULE- D	120,117.00	325,611.00	445,728.00
Indraprastha Gas Limited	-	5,000.00	5,000.00
	120,117.00	330,611.00	450,728.00
Cash & Bank Balance			
CASH - IN - HAND -(COMBINED)	33,256.58	7,846.00	41,102.58
CANARA BANK 5676 -JMU	177,842.00	-	177,842.00
CANARA BANK 6582 - JMU	16,557.97	-	16,557.97
CANARA BANK 7555- DEL	-	78,499.00	78,499.00
OBC Comm. Delhi	-	44,792.18	44,792.18
SBI 101827 / 57706 -JMU	44,567.77	-	44,567.77
J & K BANK - S. VIHAR	-	390.50	390.50
J & K BANK - SGR	144,323.00 ✓	-	144,323.00
J & K BANK - SGR. /F.C	7,343.00 ✓	-	7,343.00
PNB BANK - JMU	109,673.00	-	109,673.00
	533,563.32	131,527.68	665,091.00
ADV. RECOVERABLE			
SCHEDULE - C	118,047.00	115,569.00	233,616.00
Trf. To Delhi Kendra	530,011.00	-	530,011.00
	648,058.00	115,569.00	763,627.00
DIFFERENCE IN BOOKS		11,148.00	11,148.00
	4,698,751.02	6,347,929.98	11,046,681.00

Compiled on the basis of books, information and data supplied

For Sarup Handoo & Associates
Chartered Accountants

M.L. Sarup (FCA)
Sr. Partner

Auth. Signatories
Secretary

Place:- Jammu
Date:-

ISHWAR ASHRAM TRUST, 2- MOHINDER NAGAR, JAMMU

COMBINED STATEMENT OF INCOME & EXPENDITURE OF J & K KENDRA AS ON 31.03.2009

EXPENDITURE	(JMU/SGR.)	DELHI	TOTAL
Distribution from Funds			
Scholarships to Poor Students	23,875.00	-	23,875.00
Relief to Destitutes	29,900.00	-	29,900.00
Medical Relief to Poor	8,900.00		8,900.00
	62,675.00	-	62,675.00
Binding Charges of books	5,000.00	-	5,000.00
Salary to Staff	35,380.00	67,700.00	103,080.00
Electricity Charges	7,130.00	35,970.00	43,100.00
General Charges	1,484.00	-	1,484.00
Cartage Charges	290.00		290.00
Bank Charges	633.00	508.00	1,141.00
Maintt. Charges	24,894.00	36,123.00	61,017.00
Stationary & Printing	3,500.00	700.00	4,206.00
Advertisement Charges	2,000.00	5,000.00	7,000.00
Computer Maintt	-	3,688.00	3,688.00
Medical Aid Expenses	-	500.00	500.00
Legal Expenses	6,000.00	-	6,000.00
Purchase of Books & CD's	-	26,480.00	26,480.00
Donation paid	3,000.00	10,000.00	13,000.00
Insurance Expenses	3,736.00	1,614.00	5,350.00
Postage & Telegram	363.00	2,102.00	2,465.00
Telephone Charges	6,030.00	6,886.00	12,916.00
Sunday & Temple Pooja	1,390.00	8,149.00	9,539.00
Jaga Expenses	-	22,504.00	22,504.00
Publication Malini	-	58,863.00	58,863.00
Misc. Expenses	10.00	432.00	442.00
Water Charges	-	300.00	300.00
Entertainment Charges	754.00	-	754.00
Transportation Expenses	-	900.00	900.00
Website Expenses	-	3,385.00	3,385.00
BDJ Expenses	-	30,917.00	30,917.00
Depreciation	205,251.58	309,896.85	515,148.43
R&M of Ashram Building	21,415.00	-	21,415.00
Written off TDS			
TDS - 1998 - 99	2,151.00		2,151.00
TDS 2001 - 02	1,020.00		1,020.00
	394,106.58	632,623.85	1,026,730.43

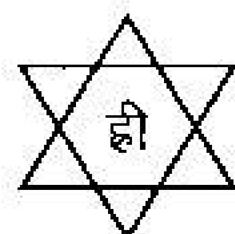
INCOME	(JMU / SGR.)	DELHI	TOTAL
RTS. Towards funds			
Education Fund	45,319.85	-	45,319.85
Relief Fund	26,027.10	-	26,027.10
Medical Fund	16,628.85	-	16,628.85
Life Memebrship			-
	87,975.80	-	87,975.80
Interest on Deposits			
Dividends on UTI Shares	21,963.46	-	21,963.46
Interest on deposits	15,773.00	3,874.00	19,647.00
	37,736.46	3,874.00	41,610.46
Rentals			
Rent Received	500.00	-	500.00
Donations			-
Donation Gurupurnima	1,000.00	-	1,000.00
Donation General	157,739.50	82,910.00	240,649.50
Donation BD Jayanti (Swami Ji)	15,000.00	94,937.00	109,937.00
Donation Jaga (Swami Ji)	1,000.00	87,510.00	88,510.00
Audio Cassettee	2,470.00	-	2,470.00
BCC RT's	-	-	-
Donation for Gopi Tirth	-	-	-
Donation for Mimbai Centre	-	2,500.00	2,500.00
Donation Study Centre	-		-
F C Receipts	-	-	-
Monthly Subs	37,600.00	17,000.00	54,600.00
Jaga SMK	1,000.00	-	1,000.00
	215,809.50	284,857.00	500,666.50
Income from Books Etc.			
Misc. Income	317.00		317.00
Heemal Books P.N. Raina	60.00	-	60.00
Malini Subscription	8,255.00	6,000.00	14,255.00
Sale of Books	-	75,010.00	75,010.00
Photos Sale	4,824.00	-	4,824.00
Malini Sale	355.00	-	355.00
Rebate Received	19,890.00	-	19,890.00
Associate Membership	-	11,100.00	11,100.00
	33,701.00	92,110.00	125,811.00
Excess of Expenditure over Income	18,883.82	[illegible]	270,166.67
	394,106.58	632,623.85	1,026,730.43

Compiled on the basis of books, information and data supplied
For [illegible] Handoo & Associates
Chartered Accountants

M.L. Sarup (FCA)
Sr. Partner

Secretary
Auth. Signatories

Place:- Jammu
Date:-
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ŚIVA SŪTRAS

Vimarśinī Sanskrit Commentary of Śrī Kṣemarāja

Īśvara Svarūpa Svāmī Lakṣmaṇa joo Māharāja

(Continued from last issue)

कलादीनां तत्त्वानामविवेको माया ।। ३।।

(Kalādīnāṁ tattvānām aviveko māyā)

Ignorance of the essence of universal Action and universal Knowledge is illusion - the Māyā.

किंचित् कर्तृतादिरूप कलादिक्षित्यन्तानां तत्त्वानां कञ्चुक-पुर्यष्टक-स्थूलदेहत्वेन अवस्थितानां योऽयमविवेकः– पृथक्त्वाभिमतानामेव अपृथगात्मत्वेन प्रतिपत्तिः, सा माया-तत्त्वाख्यातिमयः प्रपञ्चः। तदुक्तं श्रीतन्त्र-सद्भावे–

कलोद्वलित चैतन्यो विद्यादर्शितगोचरः।
रागेण रञ्जितात्मासौ बुद्ध्यादि करणैर्युतः।।
एवं मायात्मको बन्धः प्रोक्तस्तस्य दरात्मकः।
तदाश्रयगुणे धर्मोऽधर्मश्चैव समासतः।।
तत्रासौ संस्थितः पाश्यः पाशितस्तैस्तु तिष्ठति।
इति। स्पन्दे तु
अप्रबुद्धधियस्त्वेते स्वस्थिति स्थगनोद्यताः।
इत्यनेन एतत् भङ्ग्या उक्तम्।। ३।।

Then all these thirtyone elements starting from Kalā element to Prithvi (earth) element are filled with ignorance in the state of illusion. Kalā is beginning of संसार, and पृथिवी is the end. In the world of enlightenment there are five elements from शुद्धविद्या to शिव namely शुद्धविद्या, ईश्वर, सदाशिव, शक्ति and शिव। These are filled with enlightenment so these are pure elements. When you are not aware in this way that everything is filled with knower and knowledge in divinity, by this way you find that knower is inside knowledge and knowledge is inside knower. If you are not aware of it or if you do not understand it then these thirtyone elements are there. You move in these thirtyone elements and you cannot possess the undifferentiated knowledge of these thirtyone elements. If you possess the knowledge of these thirtyone elements then you have to perceive that